

1
2

THE
GENEALOGIES
RECORDED IN THE
SACRED SCRIPTVRES,
according to euery FAMILY
and TRIBE.

WITH THE LINE OF
OVR SAVIOVR IESVS CHRIST,
OBSERVED FROM ADAM
to the Blessed VIRGIN
MARY.



BY
I.S.
K

CVM PRIVILEGIO.

To the Christian Reader.

1 Tim. 1.4.



The Spirit of God in the sacred History, hath laid downe such helpe, as are the light and life of Nations originals. In them the circumstances of Person, Time, and Place, are the chiefe; else doe wee wonder as without a guide: and of these the Person is principall. Genealogies then drawn from them, from whom all are descended, and by Gods owne warrant recorded vnto vs, must moue a speciall reverence that that they are holy, and farre from those other against which S. Paul writeth. Amongst whose manifold vses, this is the chiefe, that by them is proued how Christ was made very man. And therefore in severall Tables they are here exhibited euен from their first roote, & so continued through their spreading branches, so farre as the Scripture giueth them sappe. In the reading thereof, let these few directions be thy guides.

1. Such descents as hold on from the Parents to their Children, without interruption, are very plaine by their double lines, which runne from rundle to rundle.
2. Those whose Parents are not certainly known, but are named of their Country, City or Tribe, are ioyned each vnder other, with this figure here in the margin.
3. And likevise such as are set in ranke side by side, & distinguished by this marginall marke, are not to be reputed Brethren, but some other Persons of note, of that descent where they are so inserted.
4. The names of Nations and People, (as likewise sometimes of Cities and other places of note) we haue not encompassed in rundles as the rest, but in Compartiments, & different letters betwene direct lines, that so they might be knowne from particular persons, & the Names next vnder them, are not inserted as certainly thence descended, but as eminent persons among them.

5. And where of necessity we are to breake off the succession, to be continued in some other page, that doe we at some principall Persons: as at the flood with Noabs sons; at the Promise with Terah and Abraham, &c. So that euer the Man at which we break off, is againe set in the first place of some ensuing page, where his issue is continued, though many times whole leaues fall betwixt them; which are supplied with other collaterals: such from Abraham page.3. vnto his Wiues and seed, page 6. and 7, &c.

6. The linage of our blessed Saviour, (which is our principall scope) is knowne by a Chaine-like traile, continued from Adam to Sem, pag.1. and thence to Terah and Abraham, pag. 3, &c. So likewise from David, pag. 22. to his sonnes Salomon and Nathan, pag. 33. And lastly, to our Sauours parents, pa. 34. linked together (as other mariages here are) by the sculpeure of an hand in hand. Both descended from Zorobabel, as the holy Euangelists haue recorded; from David, Iudah, and Abraham, ^b as Moses and the Prophets haue spoken; and Jewes themselves thus farre grant, that the Messiah should be the Son of a ^c Virgin, her name Mary, and she of ^d Bethlehem, the daughter of Ely, of the house of Zorobabel, and Tribe of Iudah. In all which, our Christ is manifestly designed, and by these leuens both acknowledged to haue beene of the ^e blood-royall, and also recorded in the number of the Priests, in their publike Register at Ierusalem, by this Title, IESVS THE SON OF THE LIVING GOD, AND OF THE VIRGIN MARY. Thus is hee Davids Sonne, and Abrahams Heire, in whom all the kinreds of the earth are blessed, ^f being the very Image of the invisible God, ^g the brightness of the glory, and the ingrauen forme of his person, in whom dwelleth the fulnesse of the God-head bodily, and

vnto whom be ascribed all glory, ^h praise, wisedome,
thankes, power and might, for euermore.

Amen.

^a Matth. 1.
^b Luke 3.

^c Deu. 18.15

^d Rab. Hacca-
desh in his
third que-
stion vpon
Isa. 9. 1.

^e Rab. Hae-
canus:

^f Rab. Vla.
Talmud: he
treatise of
Sanhedrin.

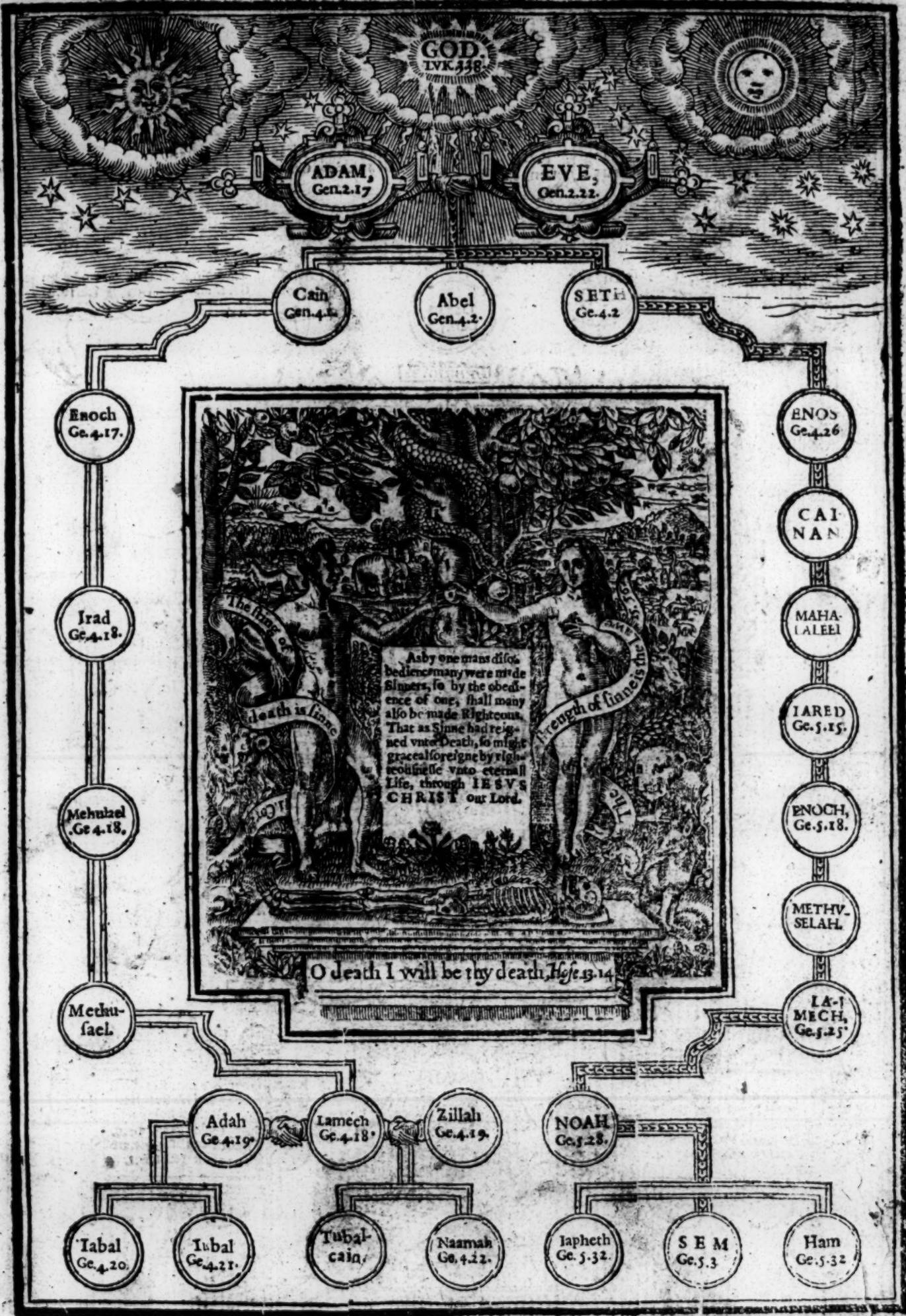
Cha. Nige-
mar Had.
^g Theodos.
the Jew in
Suidas on
the word.

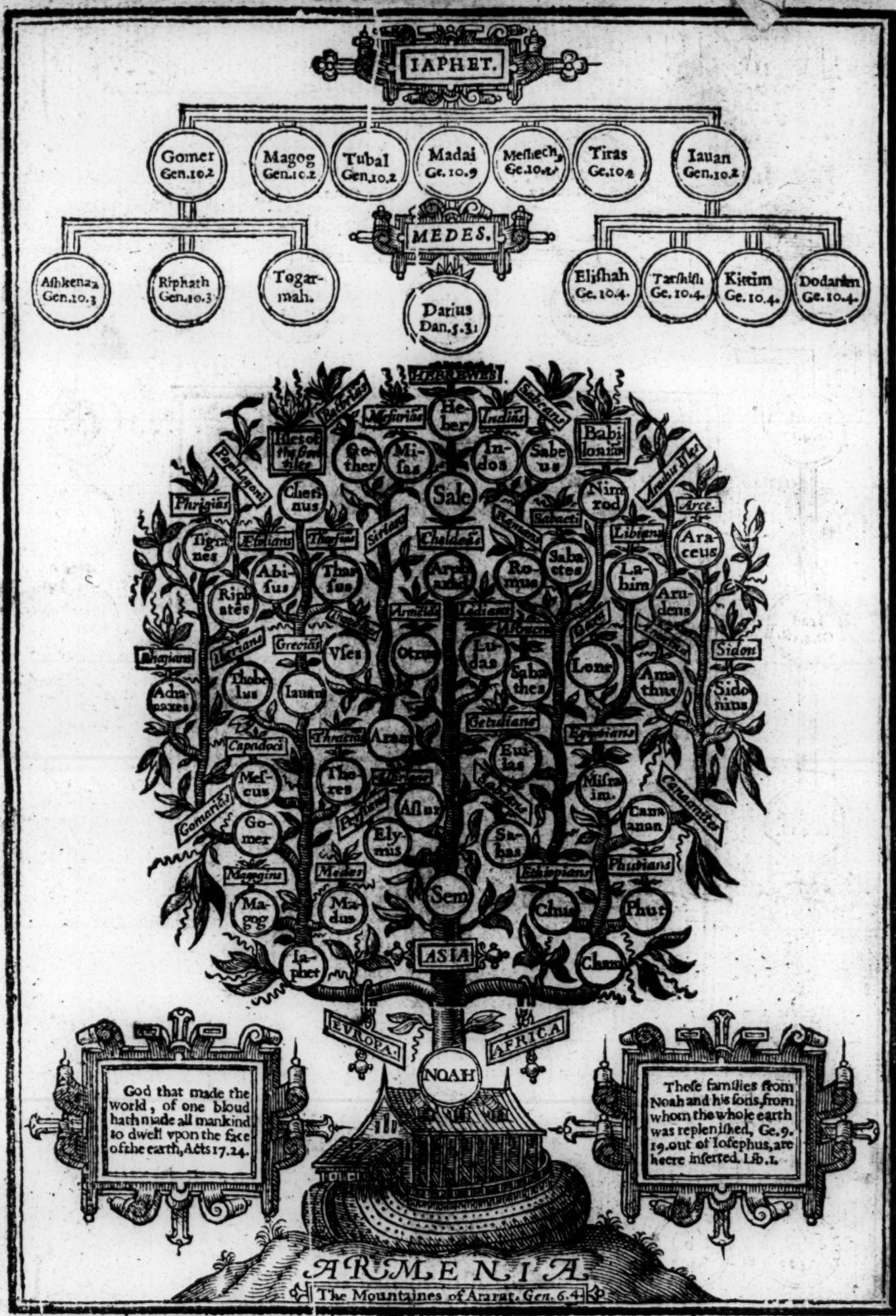
I E S V S .

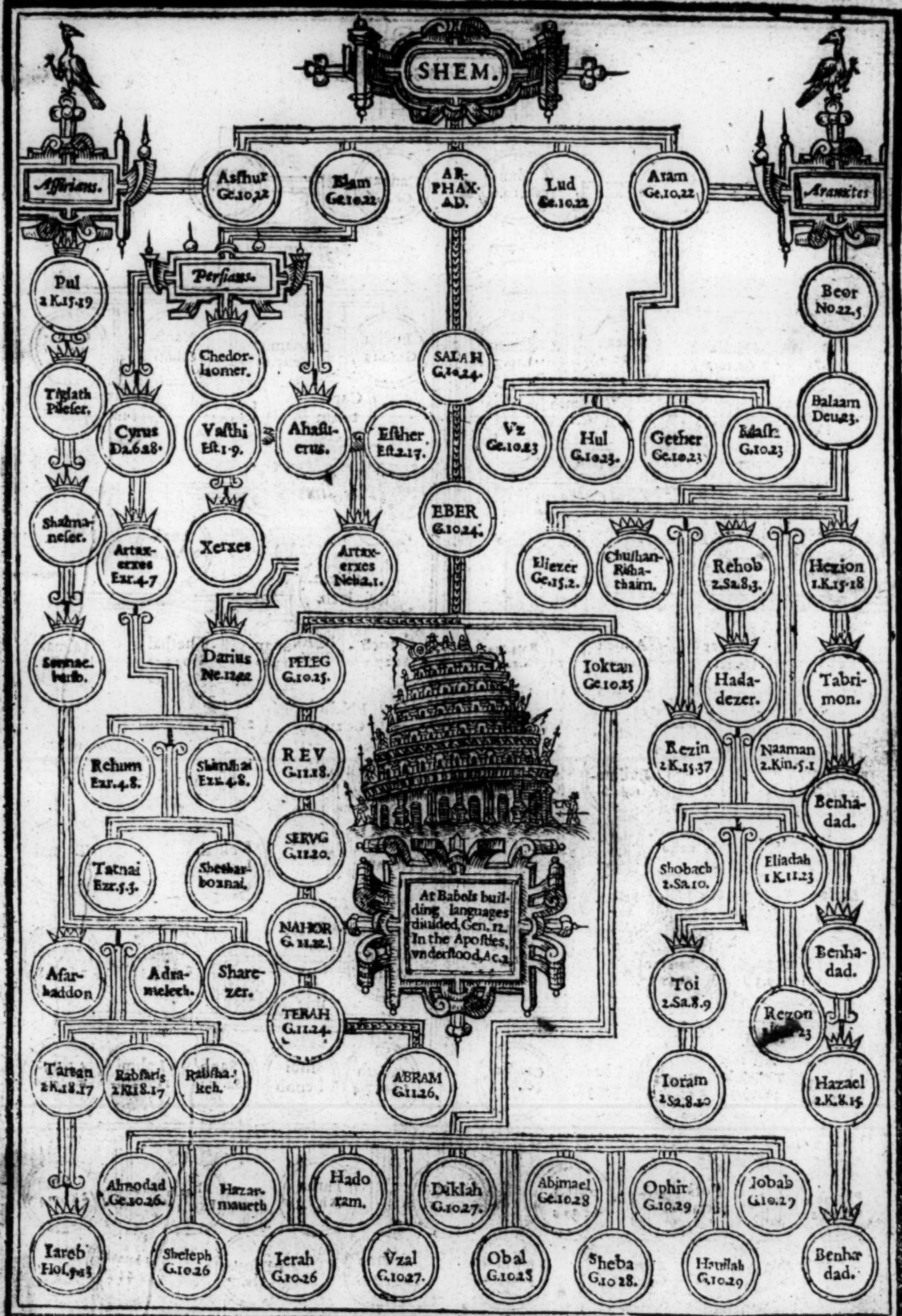
^f Col. 1.15.

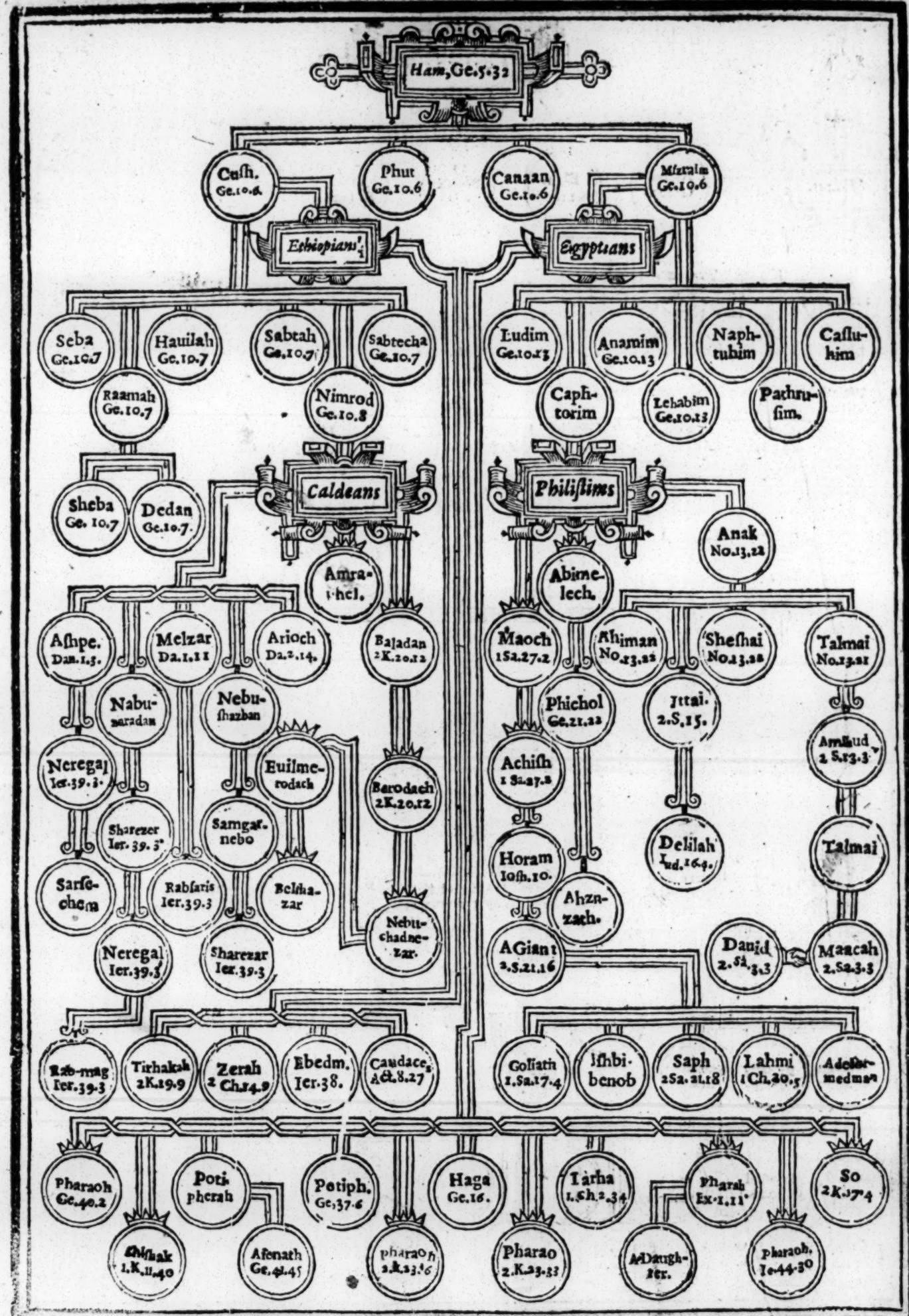
^g Heb. 1.3.

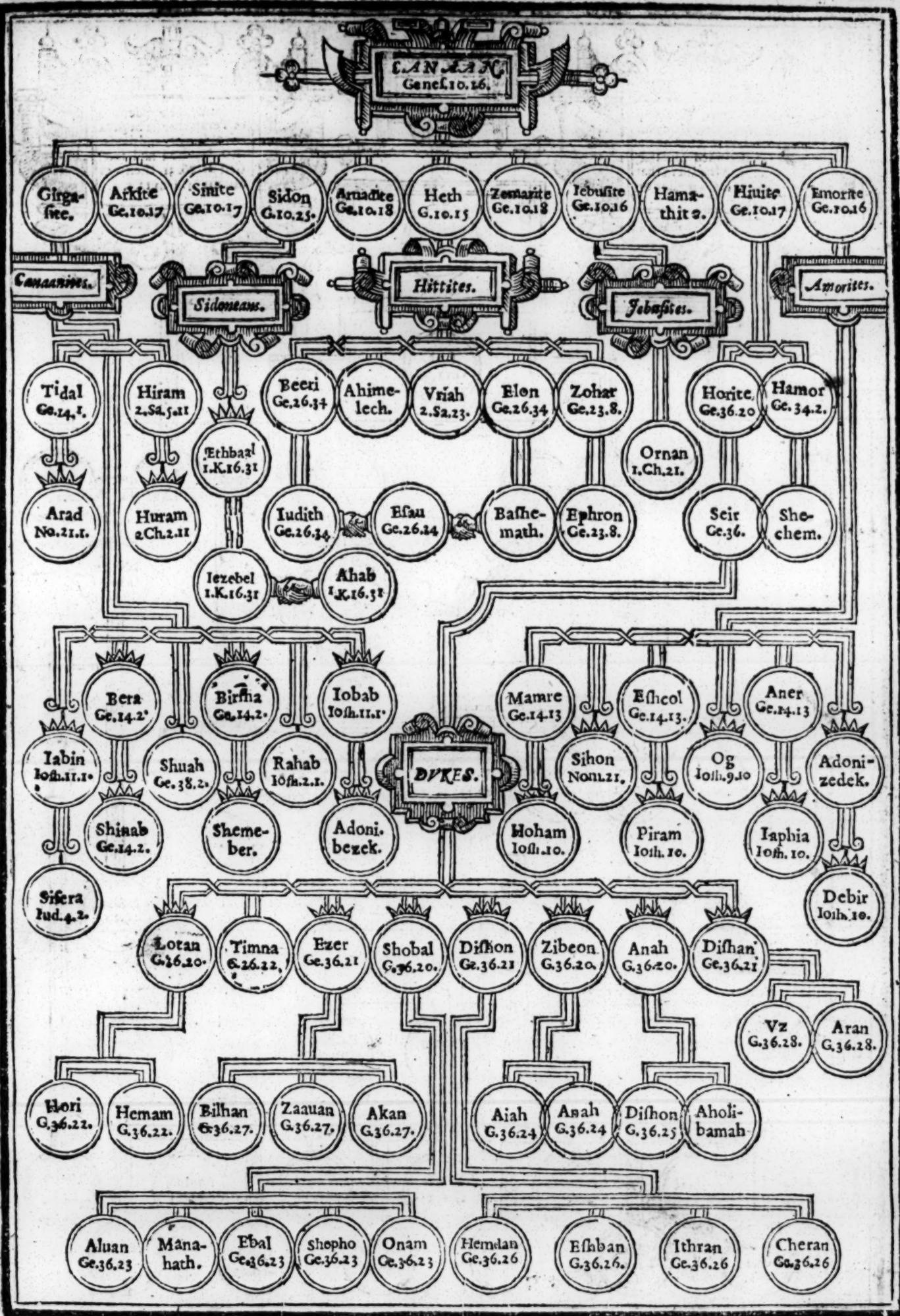
^h Apo. 7.12.

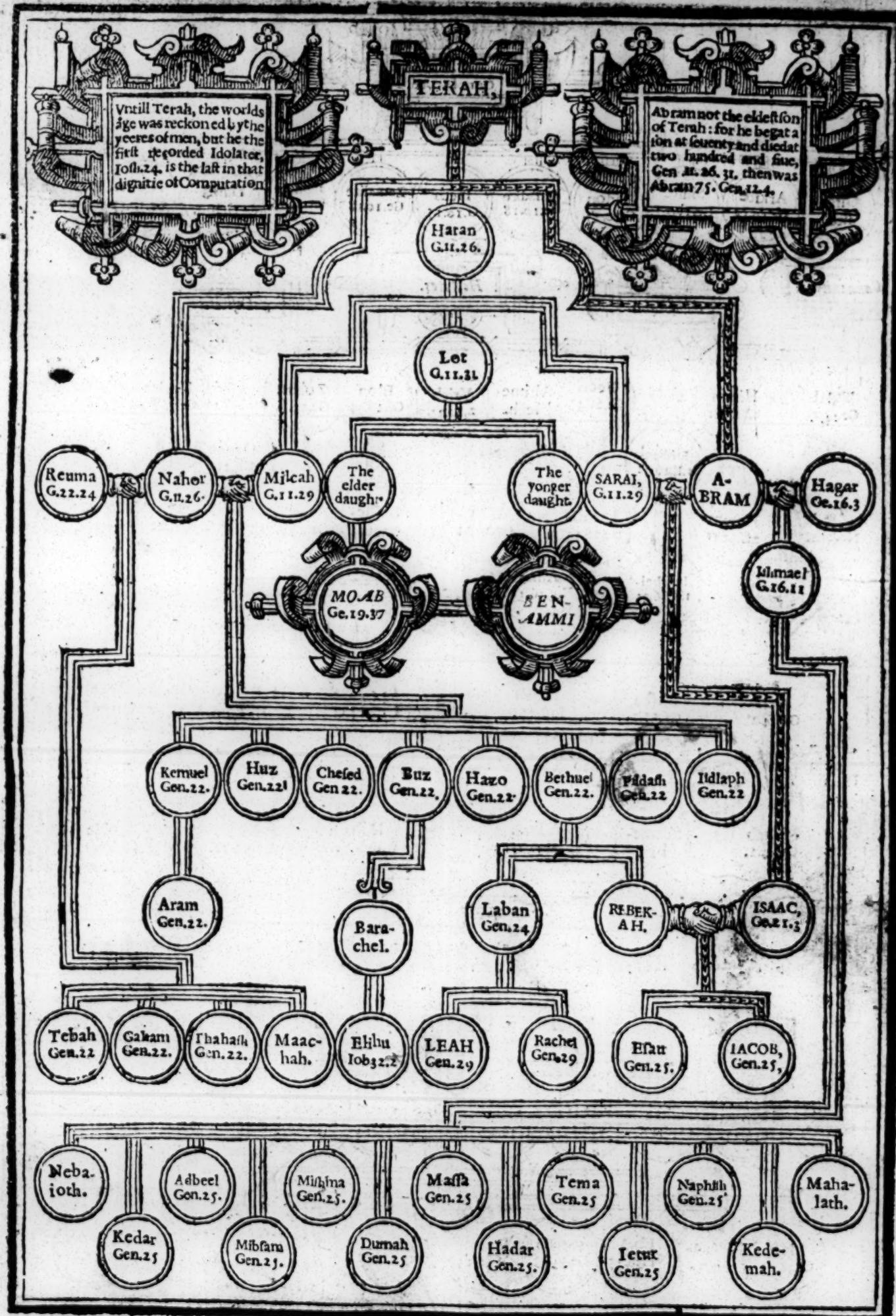


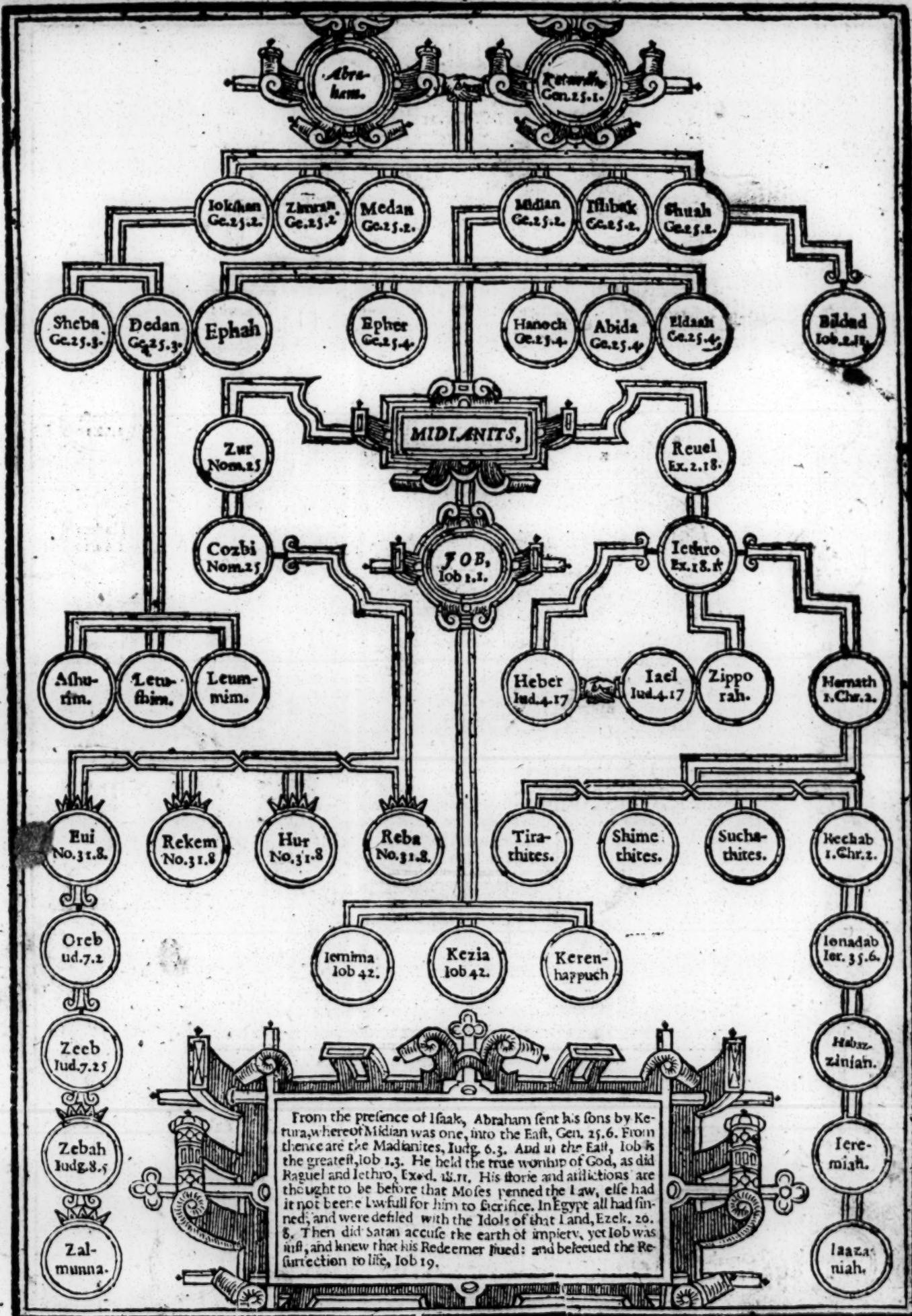


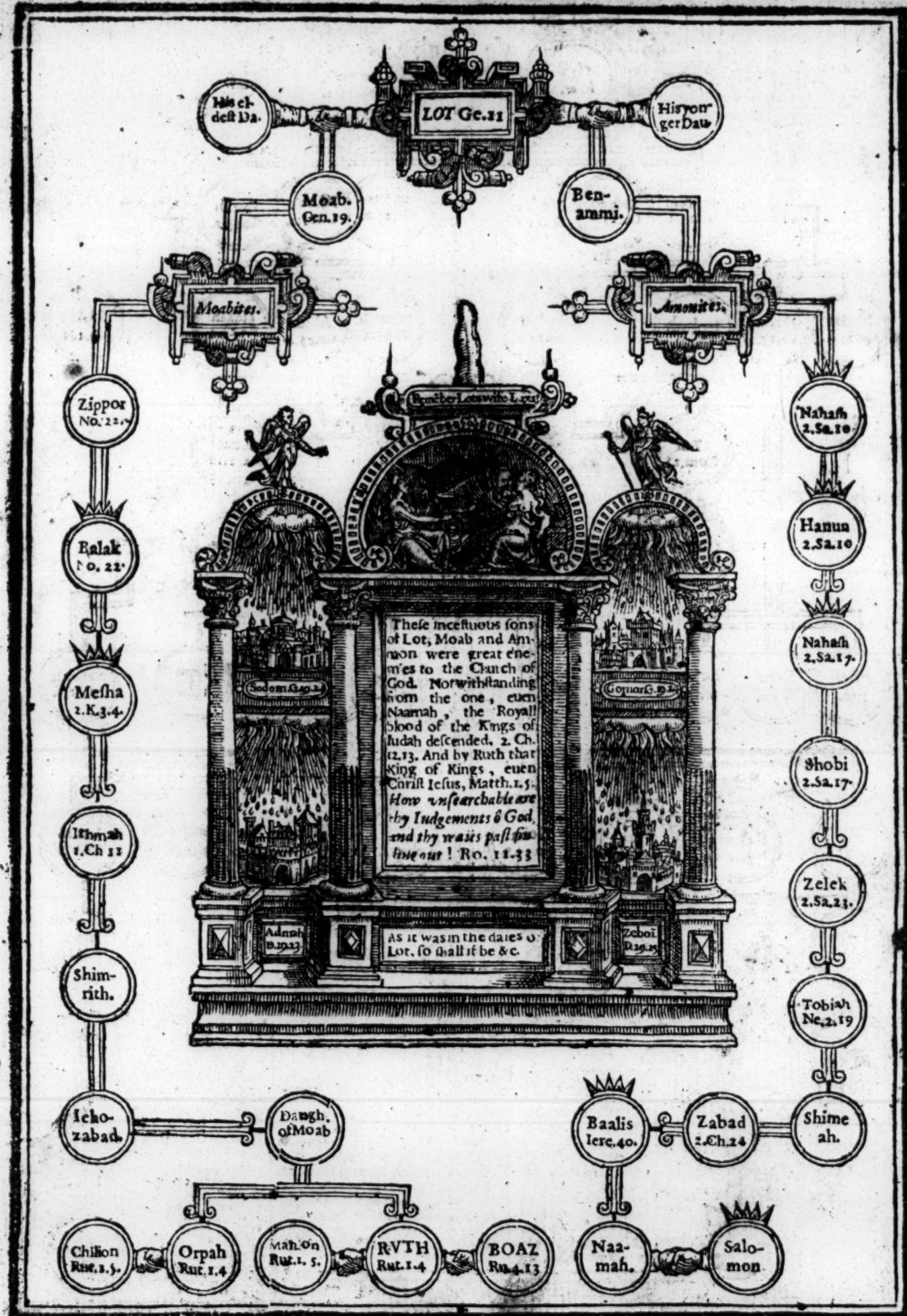


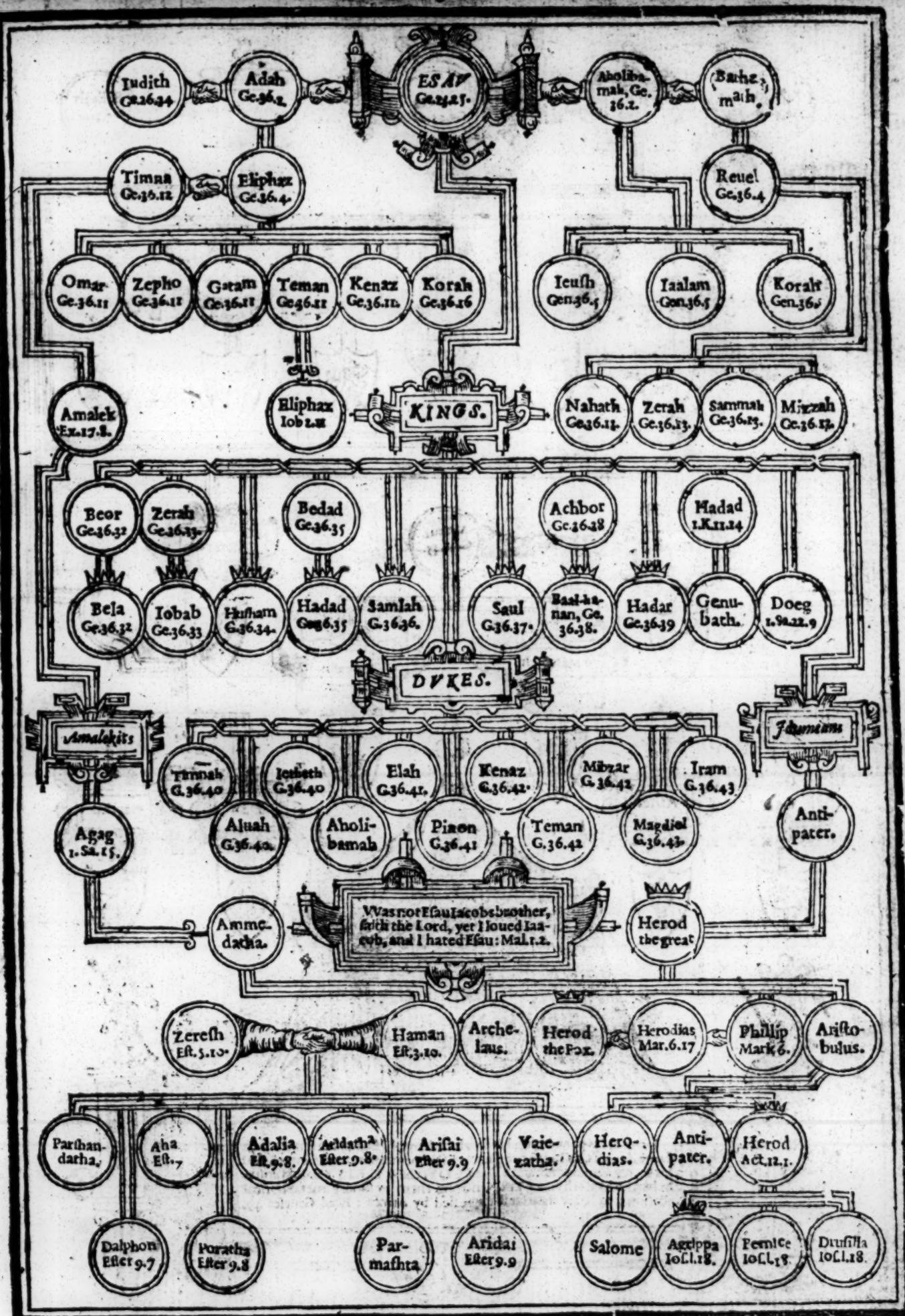


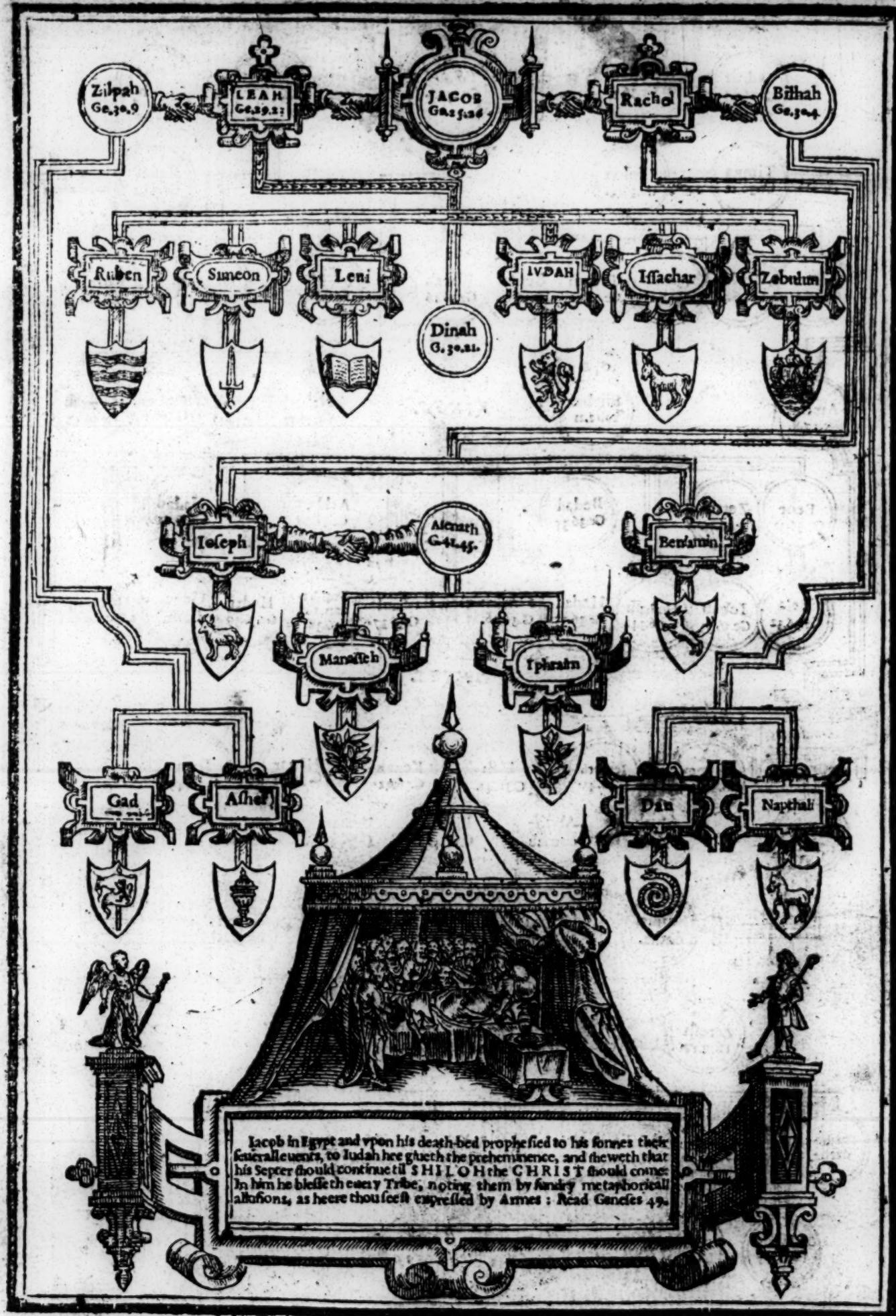


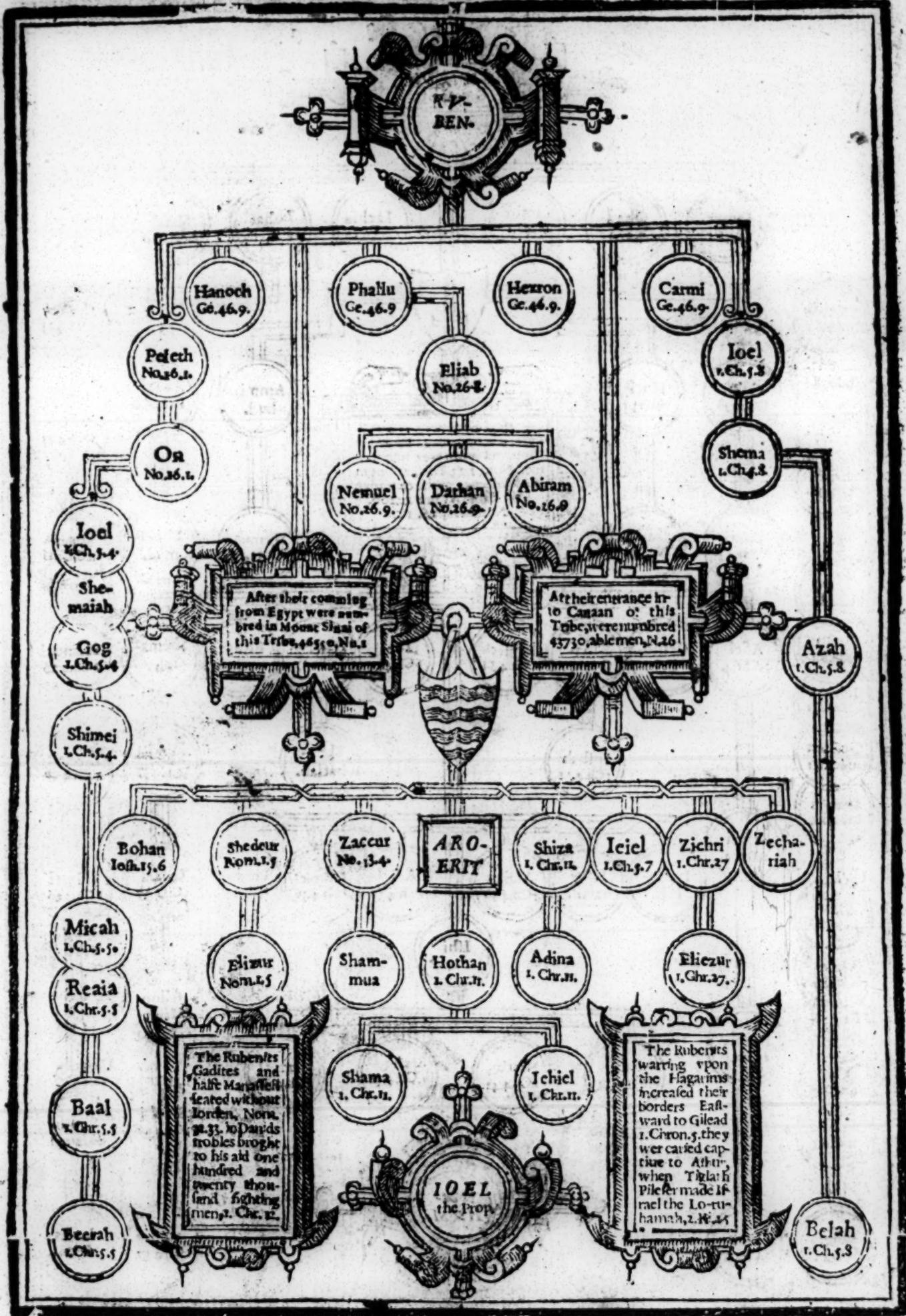


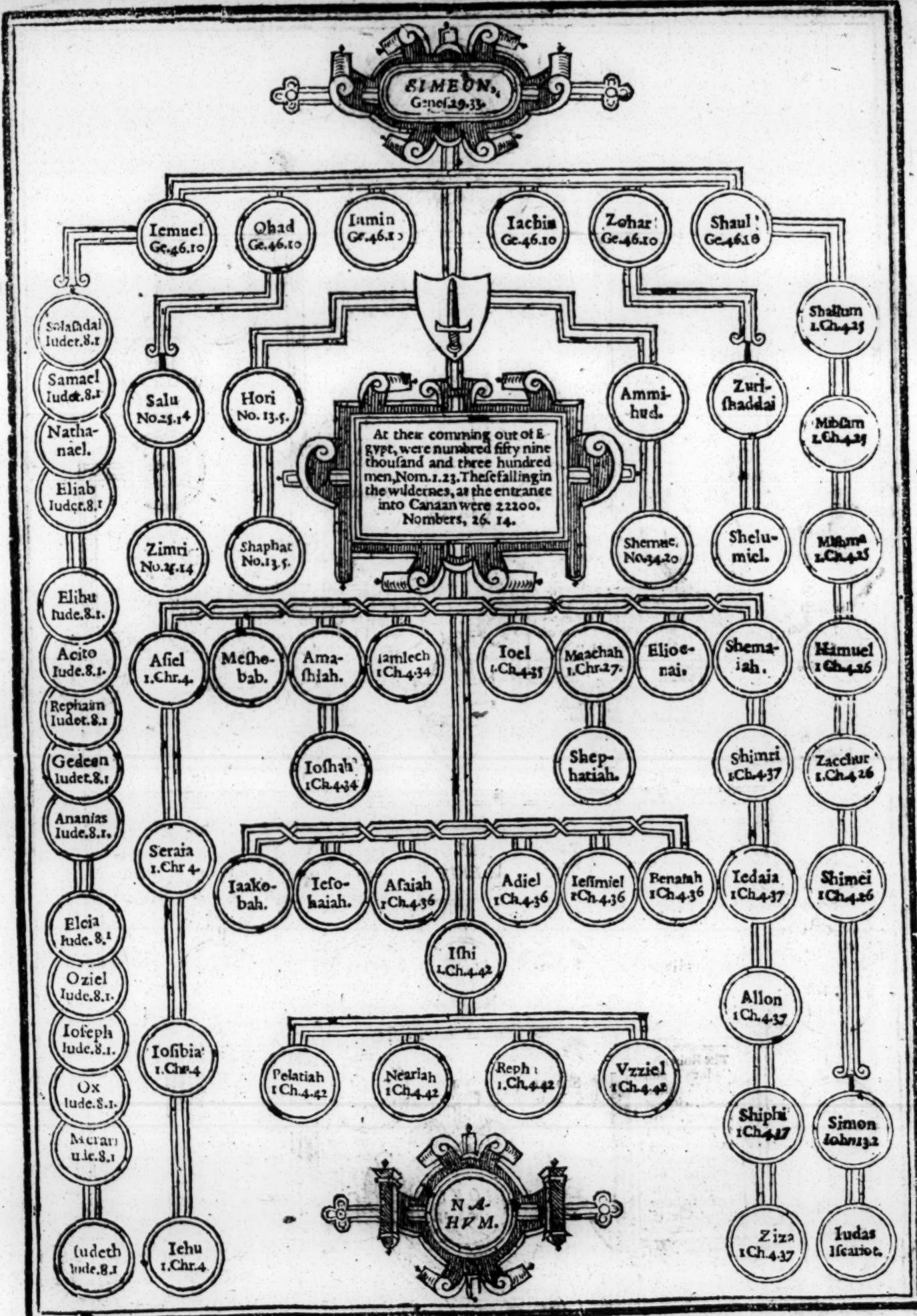


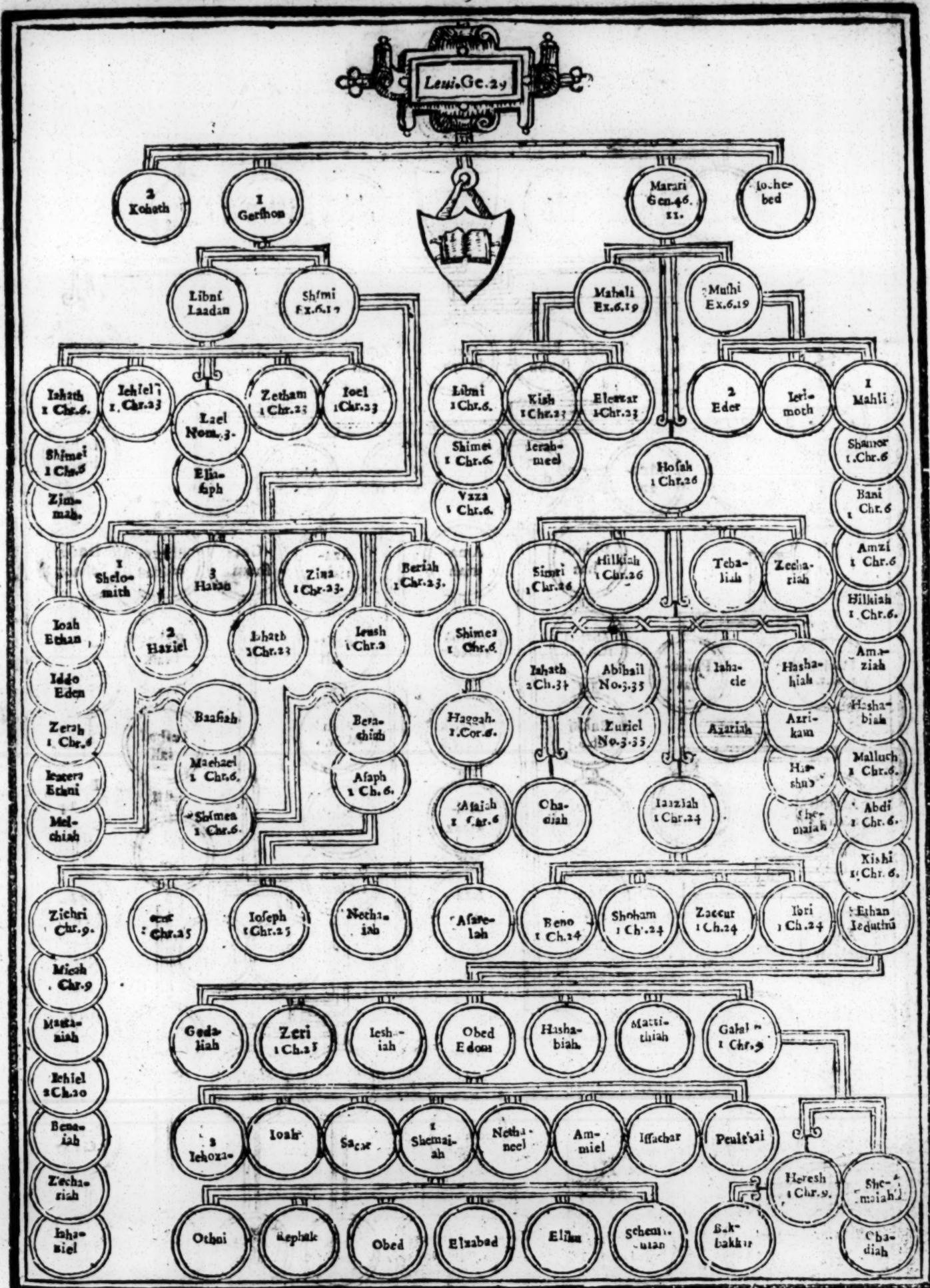


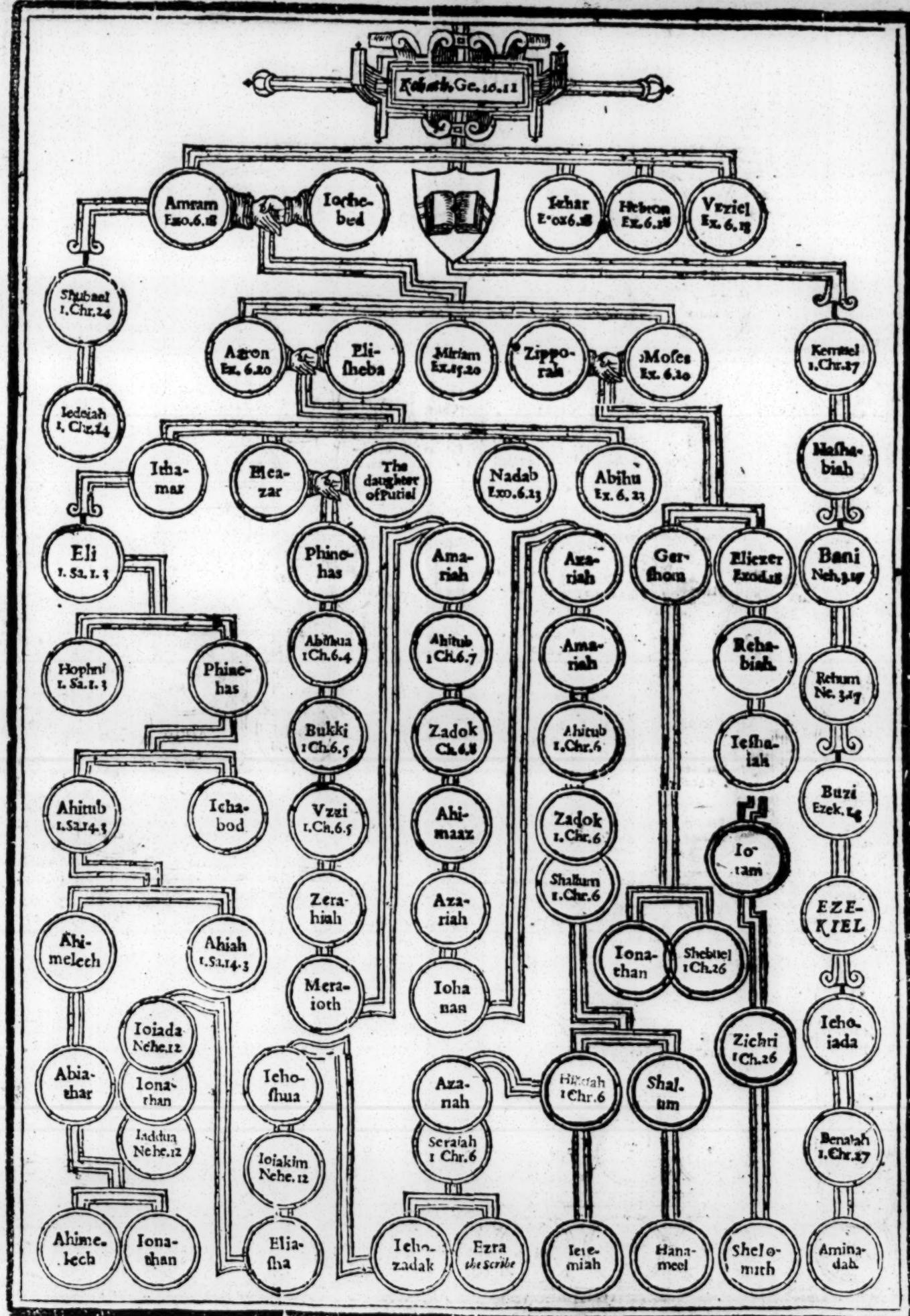


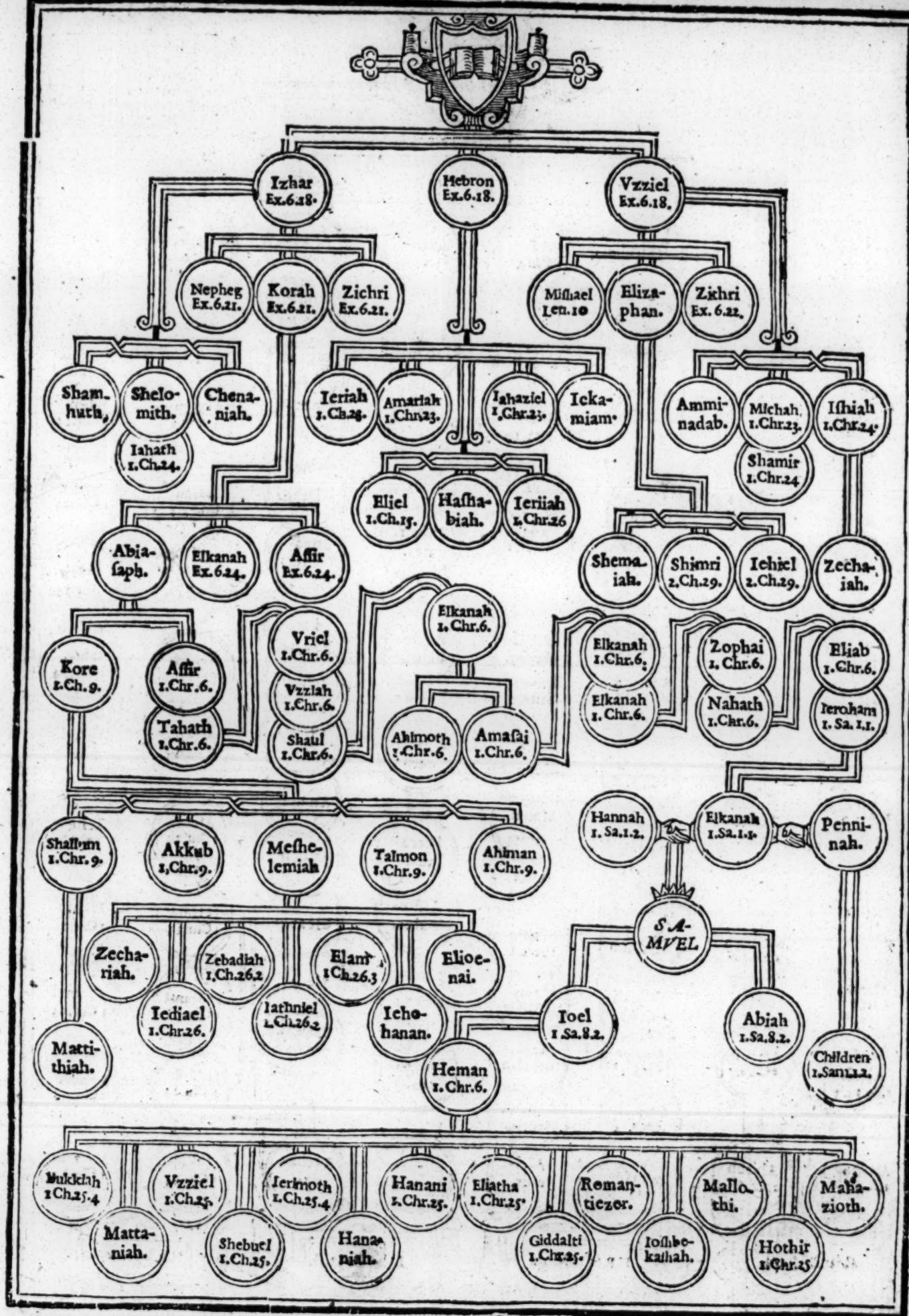


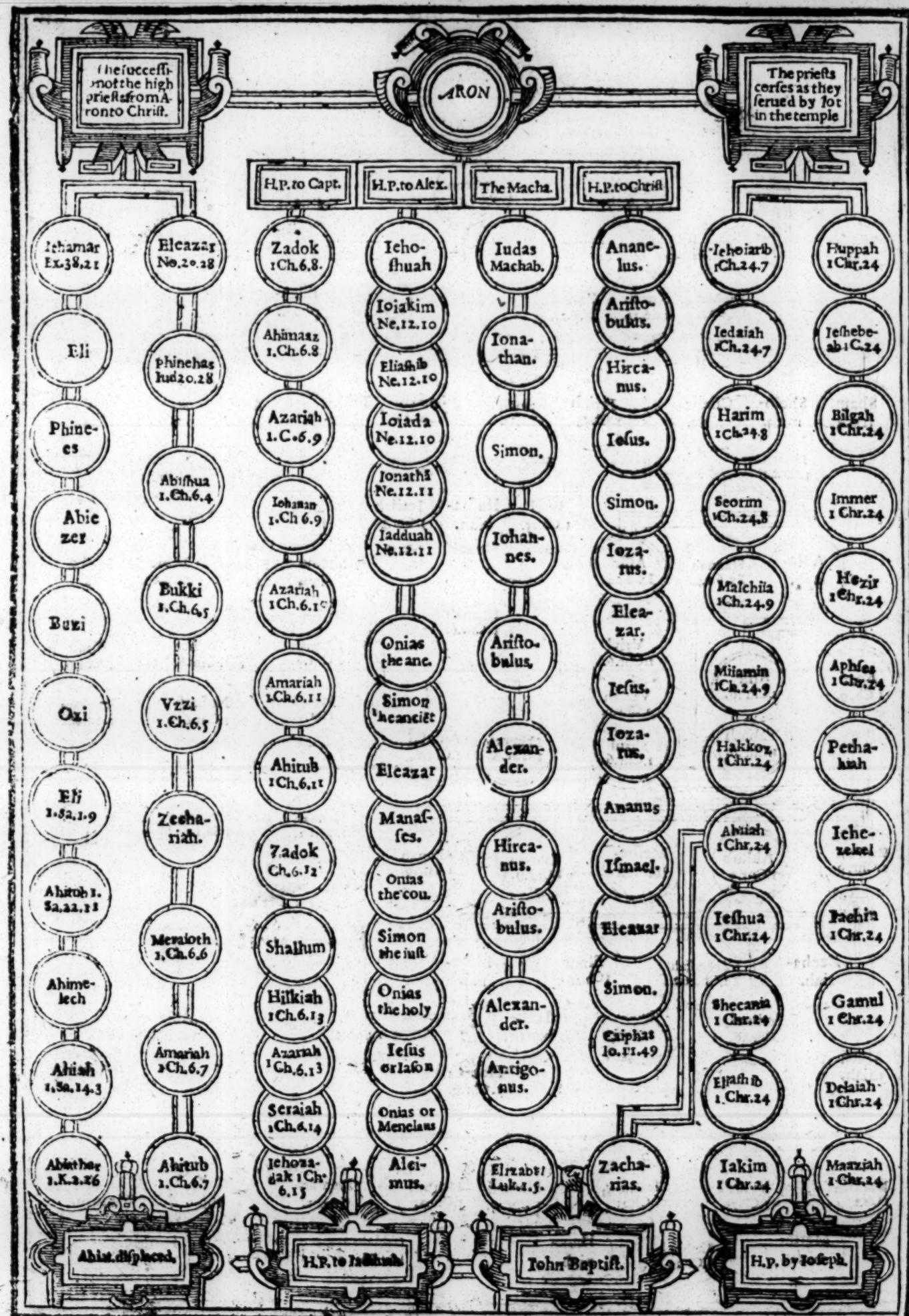


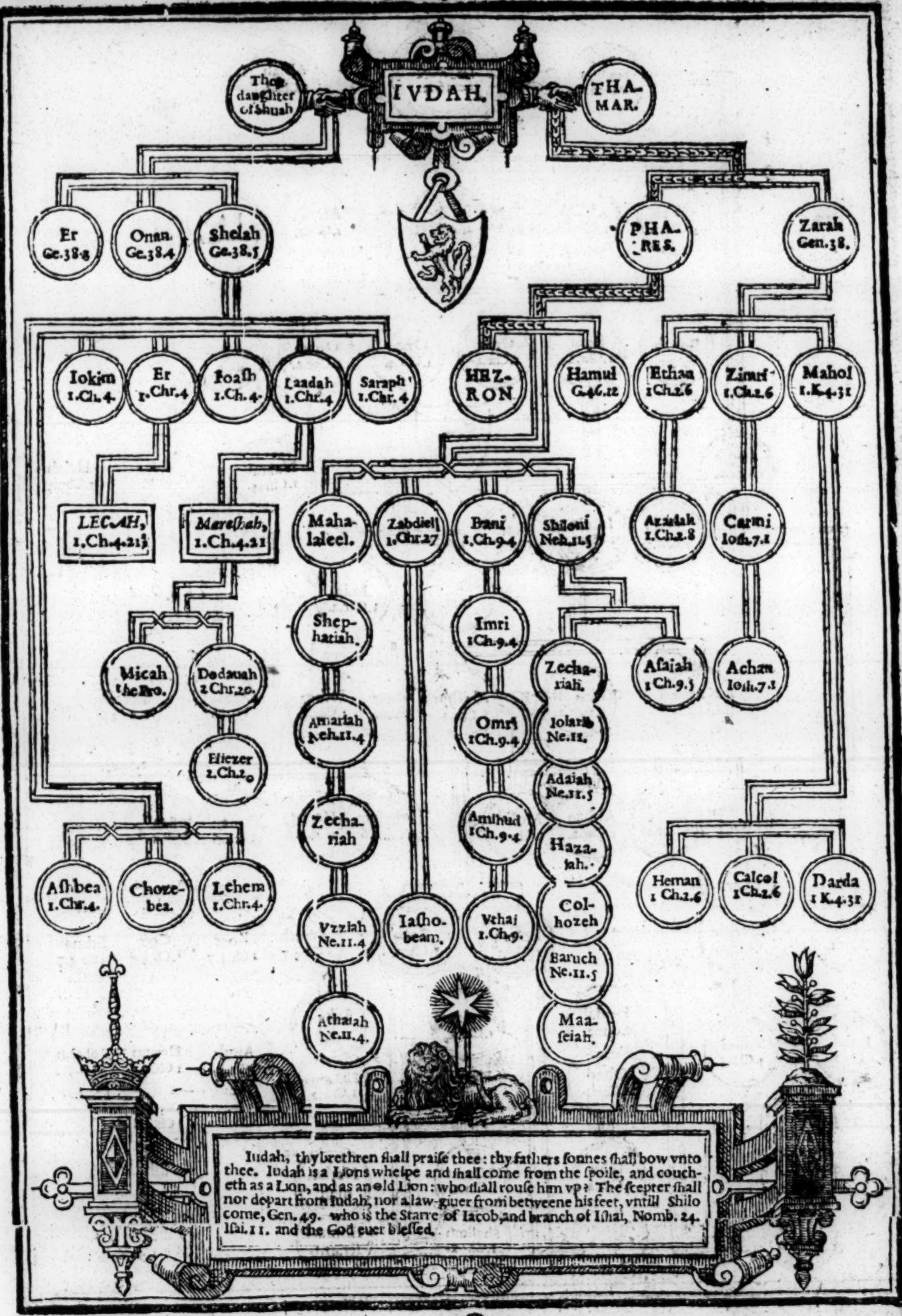


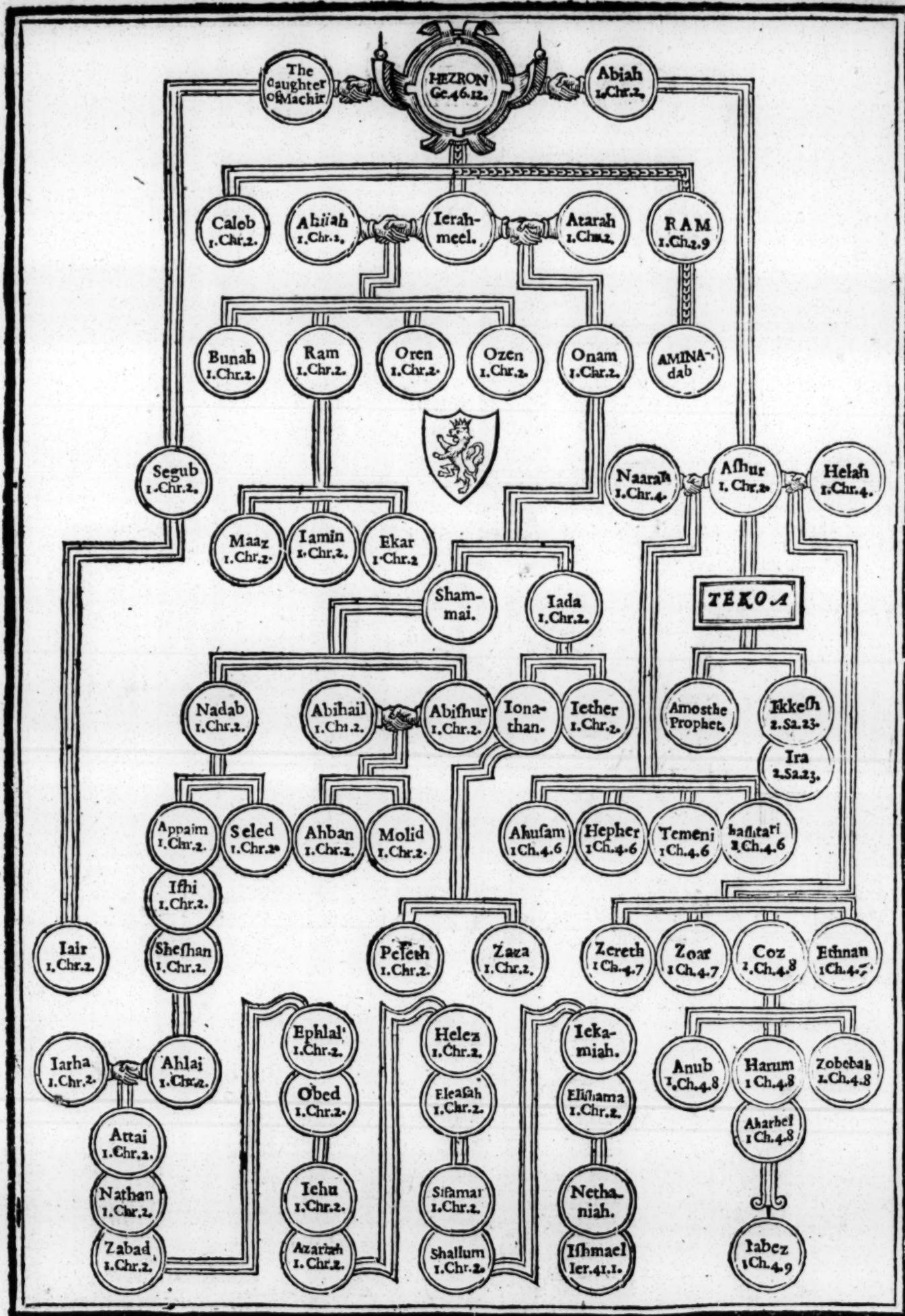


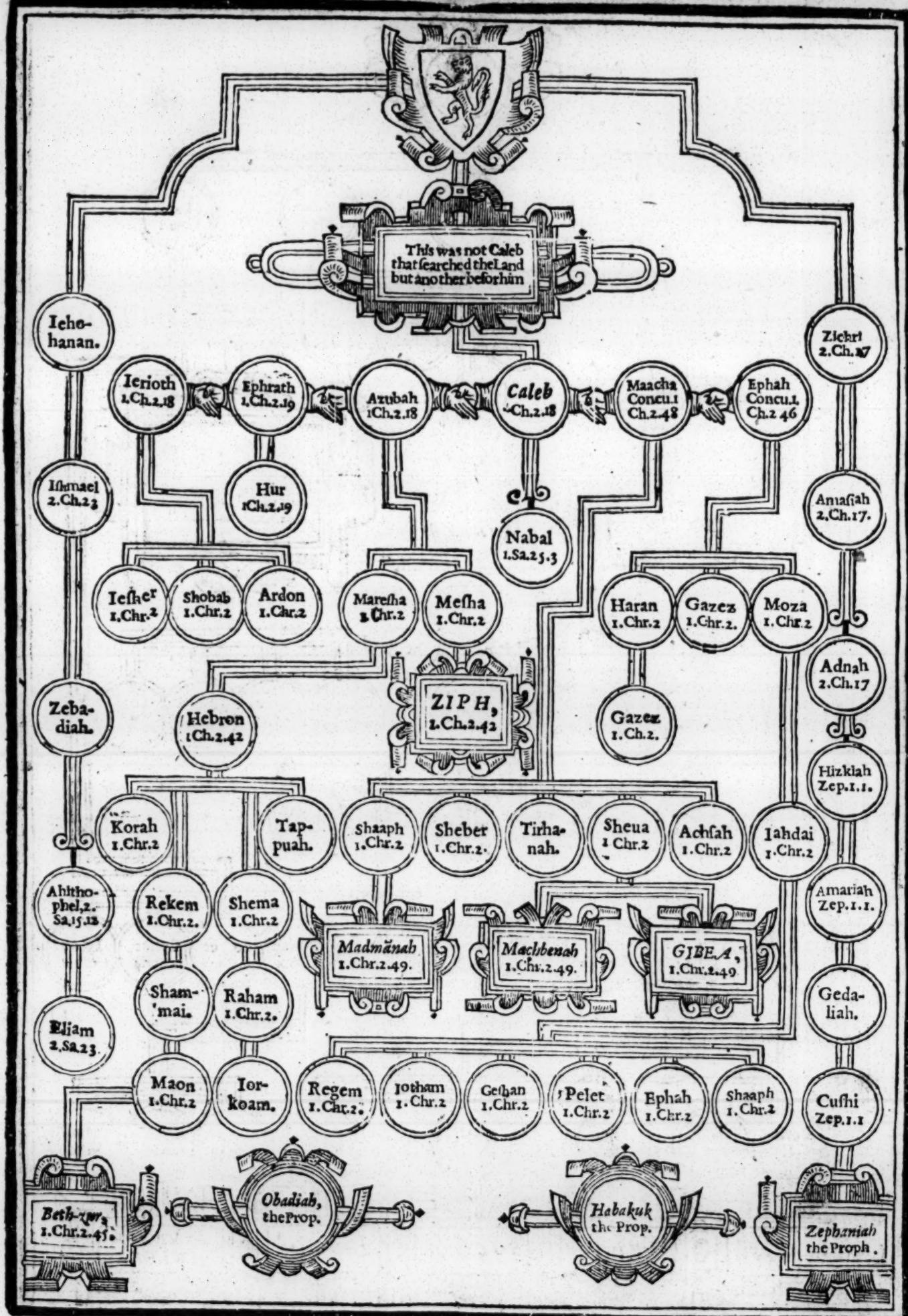


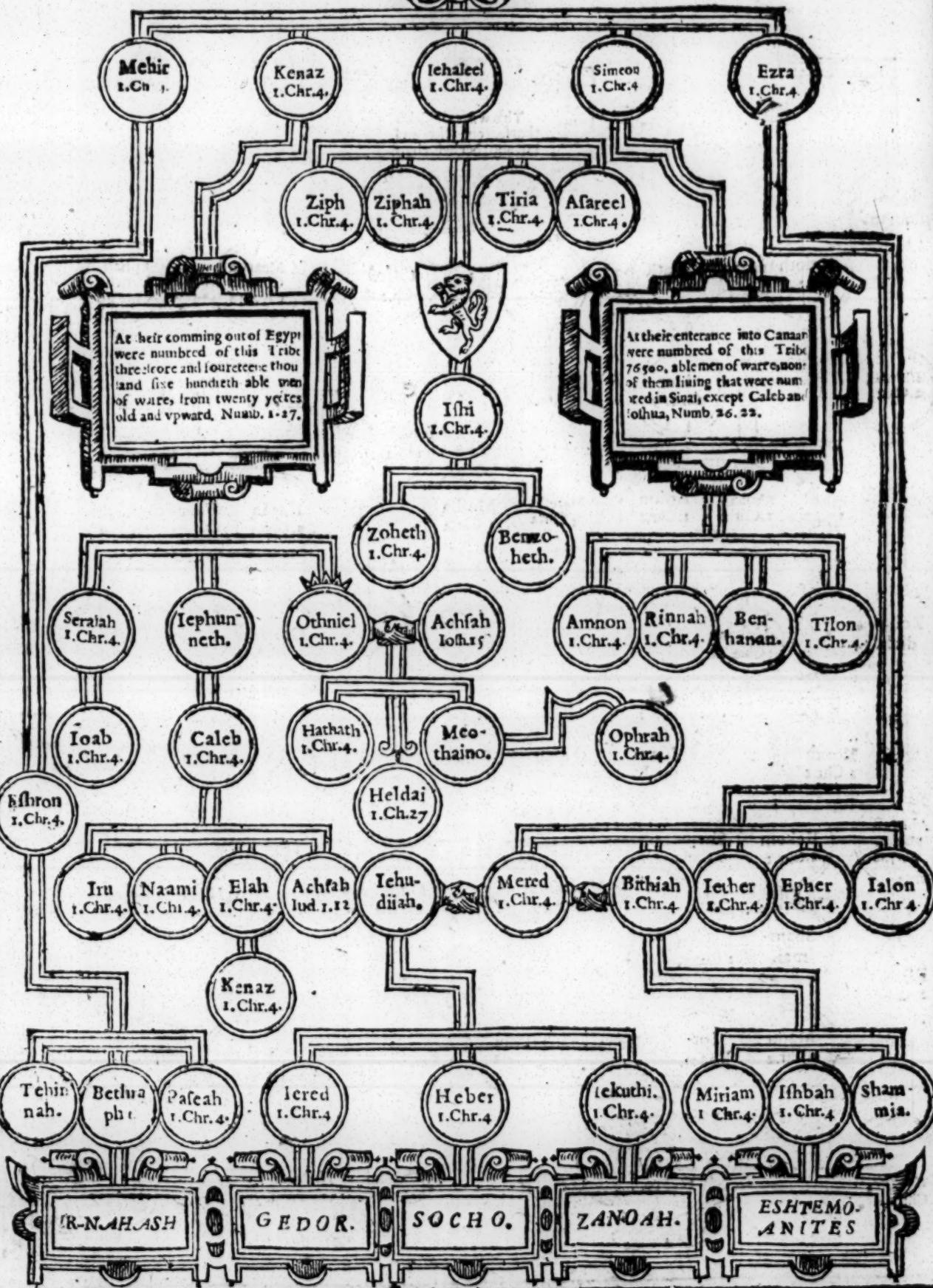


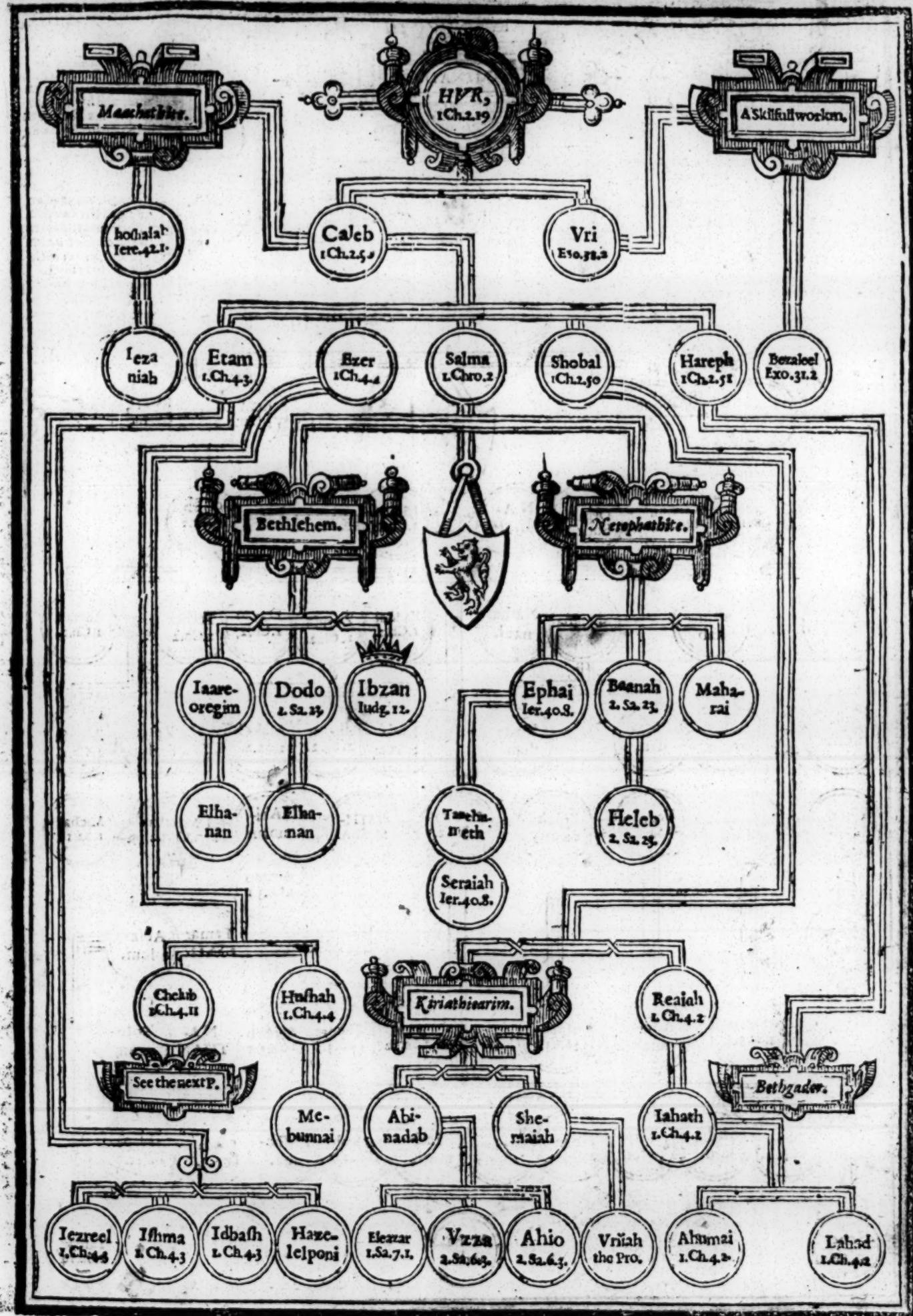








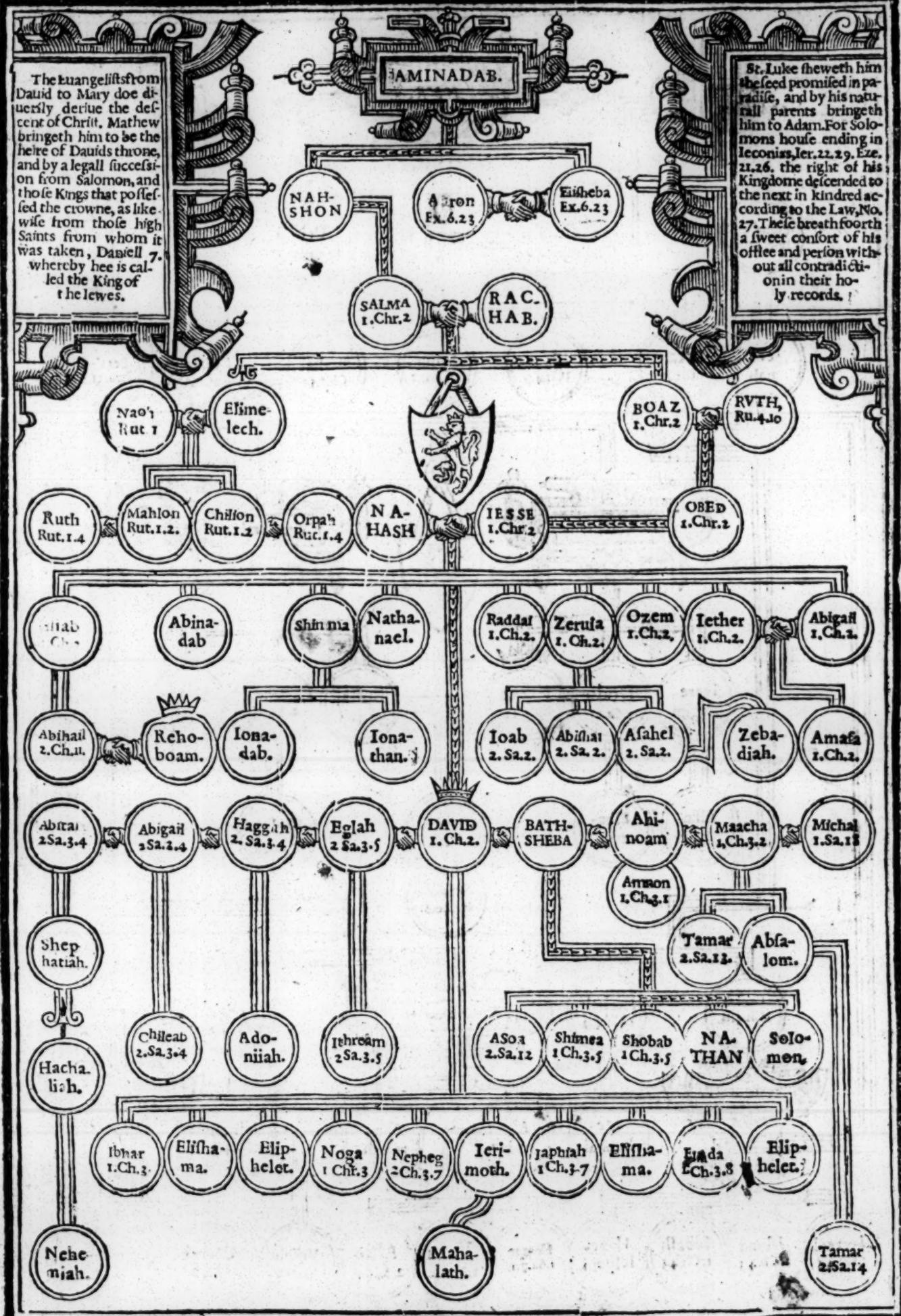


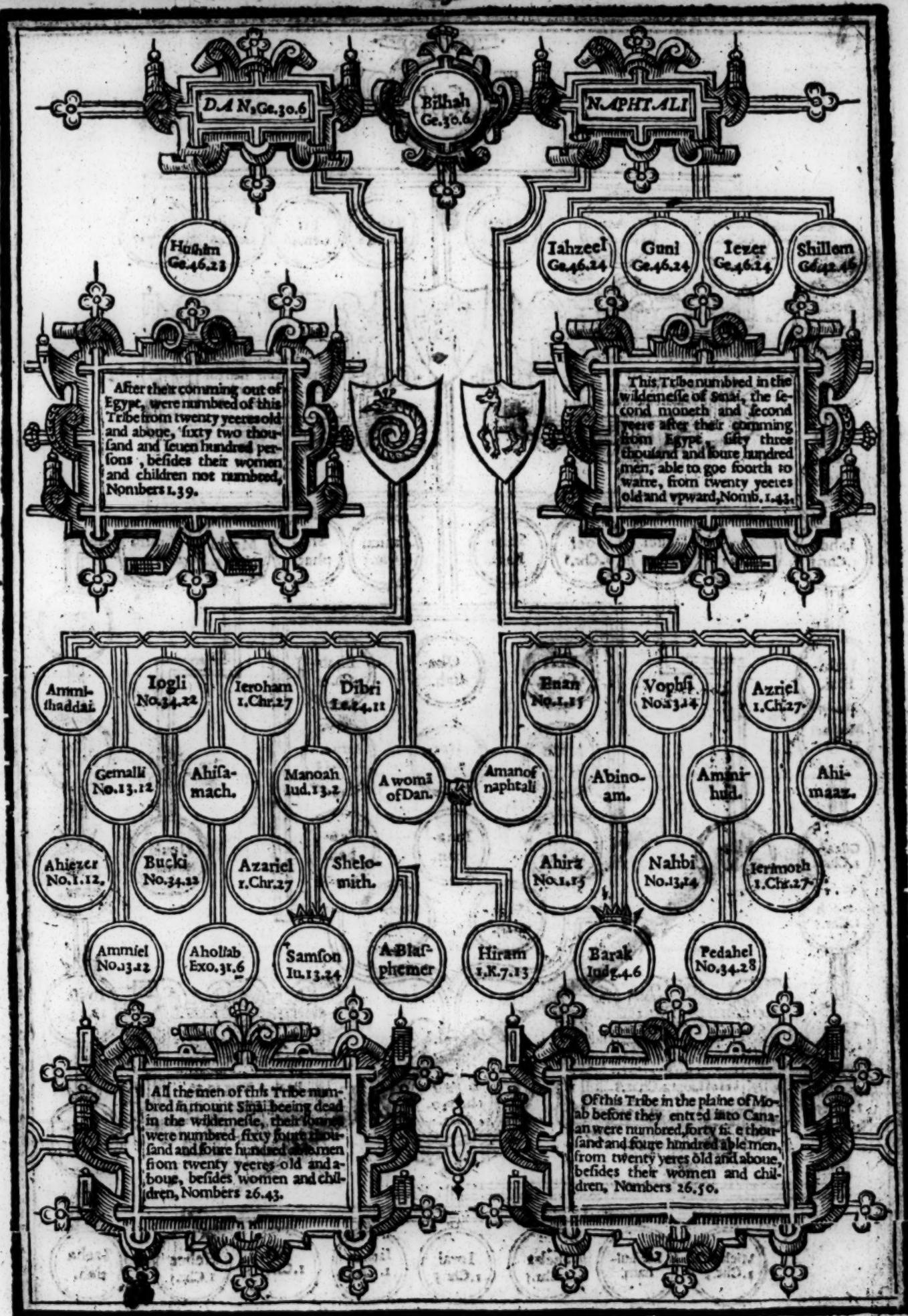


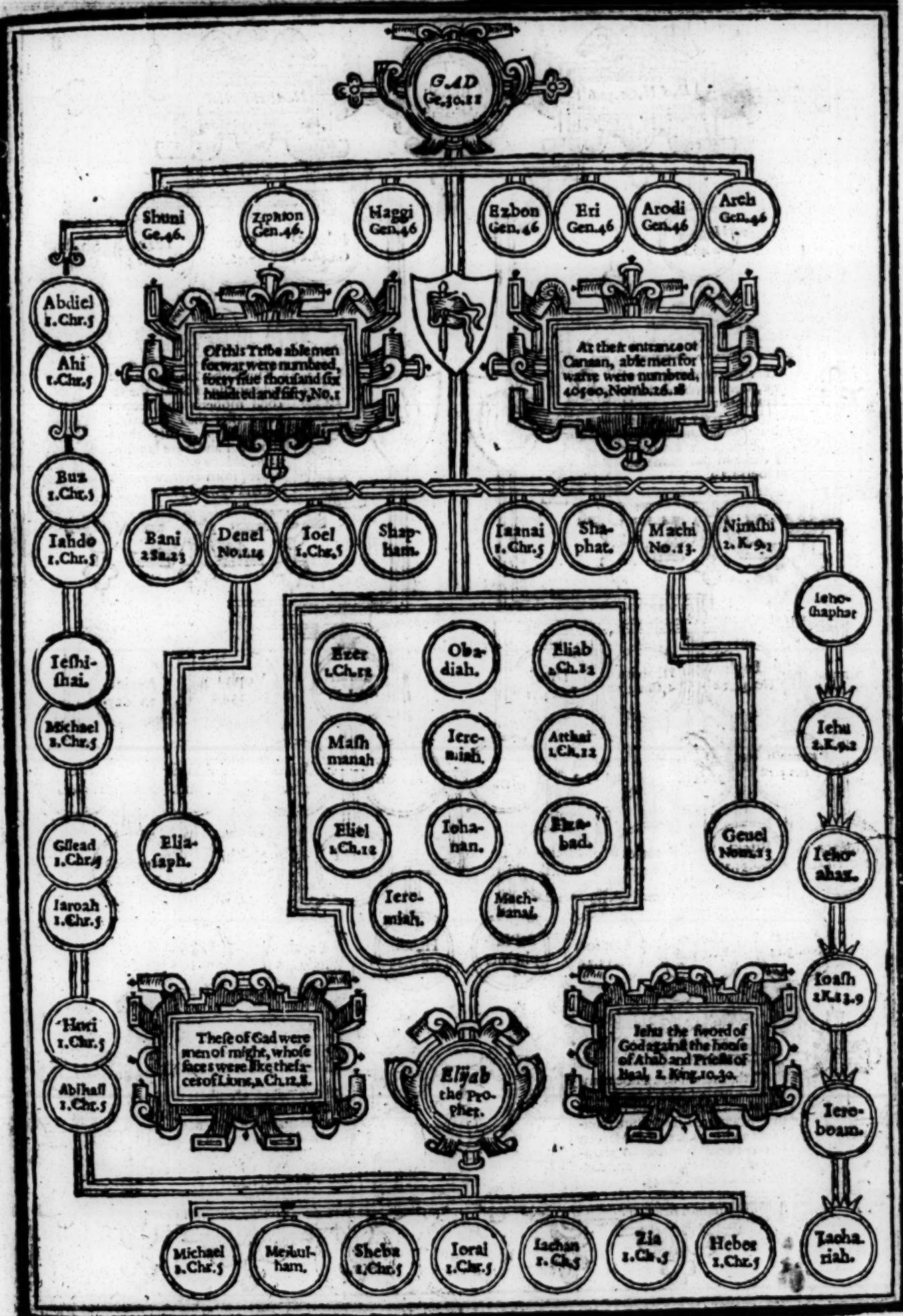
The euangelists from David to Mary doe diversly derive the descent of Christ. Mathew bringeth him to be the heire of Davids throne, and by a legall succession from Salomon, and those Kings that possessed the crowne, as likewise from those high Saints from whom it was taken, Daniell 7. whereby hee is called the King of the Iewes.

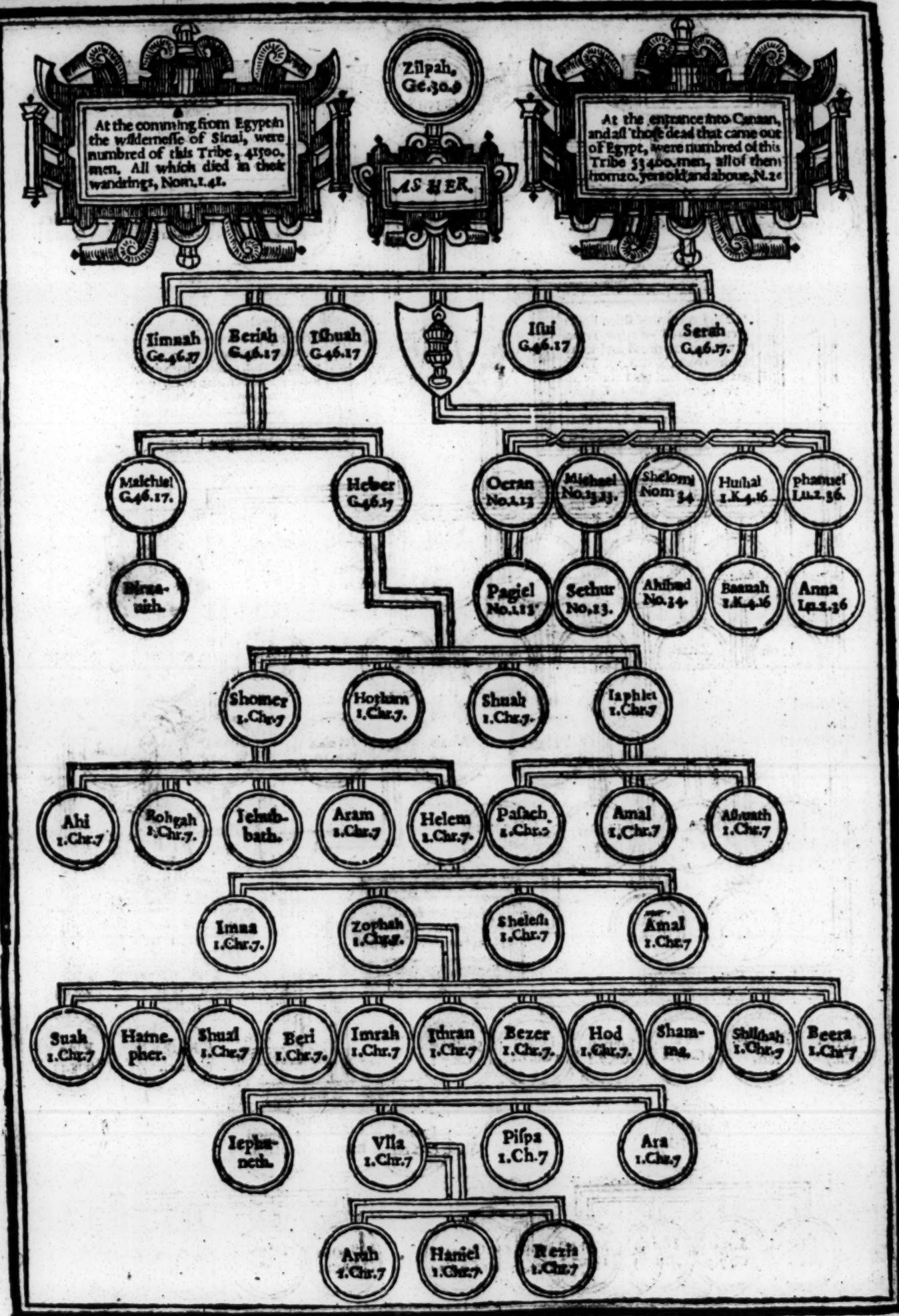
AMINADAB.

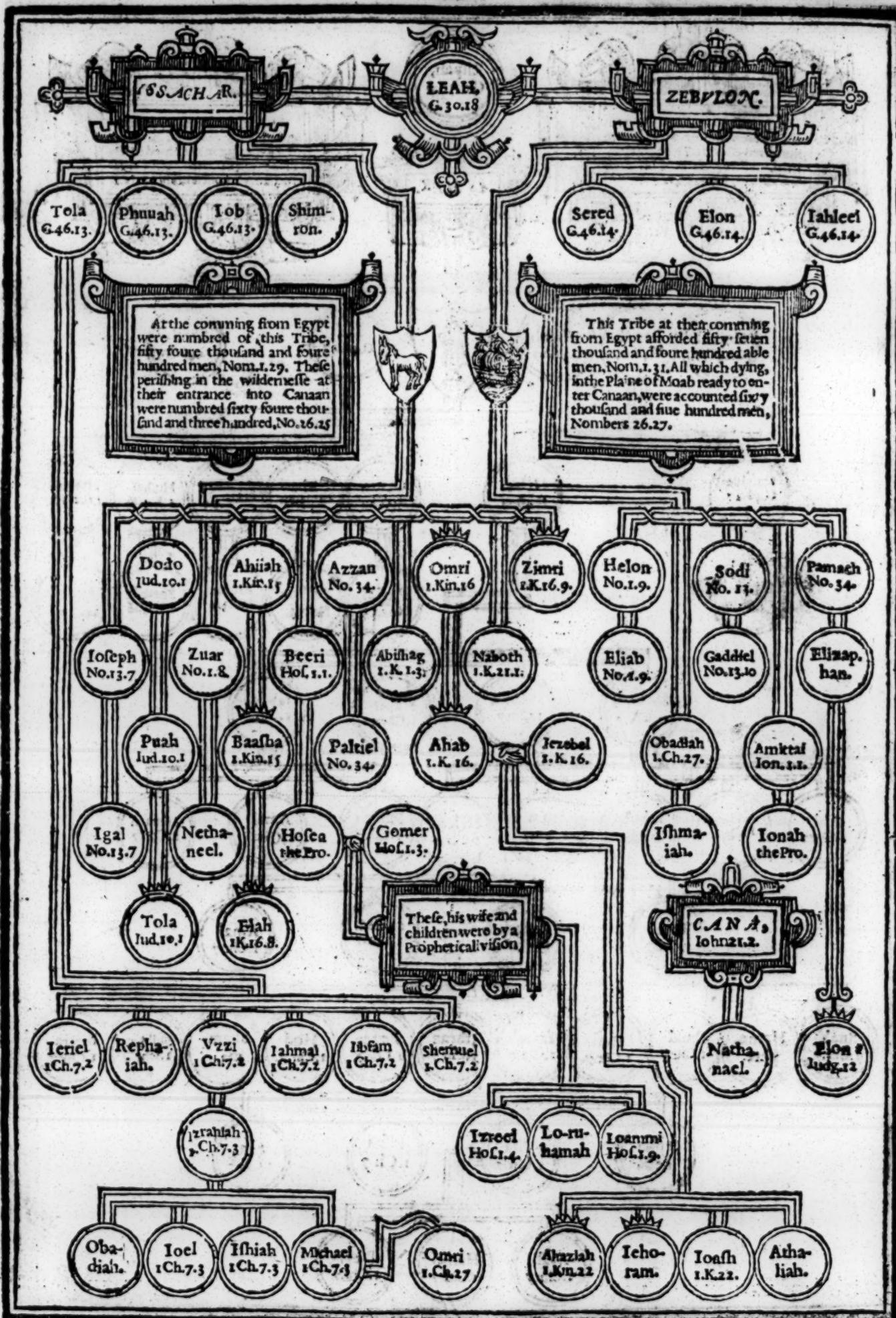
St. Luke sheweth him shefeed promised in paradise, and by his natural parents bringeth him to Adam. For Solomons houfe ending in Ieconias. Jer. 22.29. Eze. 21.26. the right of his Kingdome descended to the next in kindred according to the Law. No. 27. There breath foorth a sweet comfort of his office and person without all contradiction in their holy records.

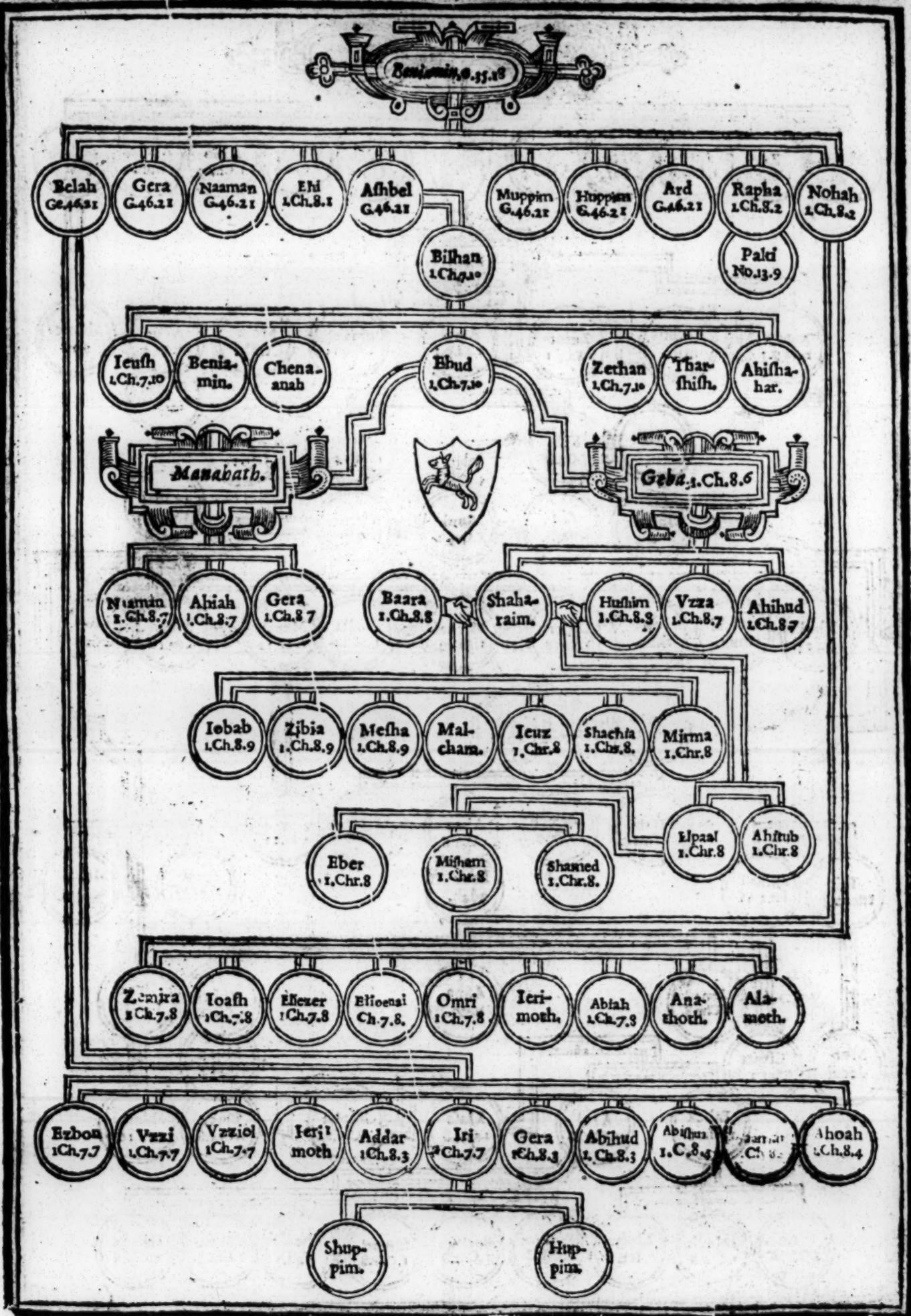


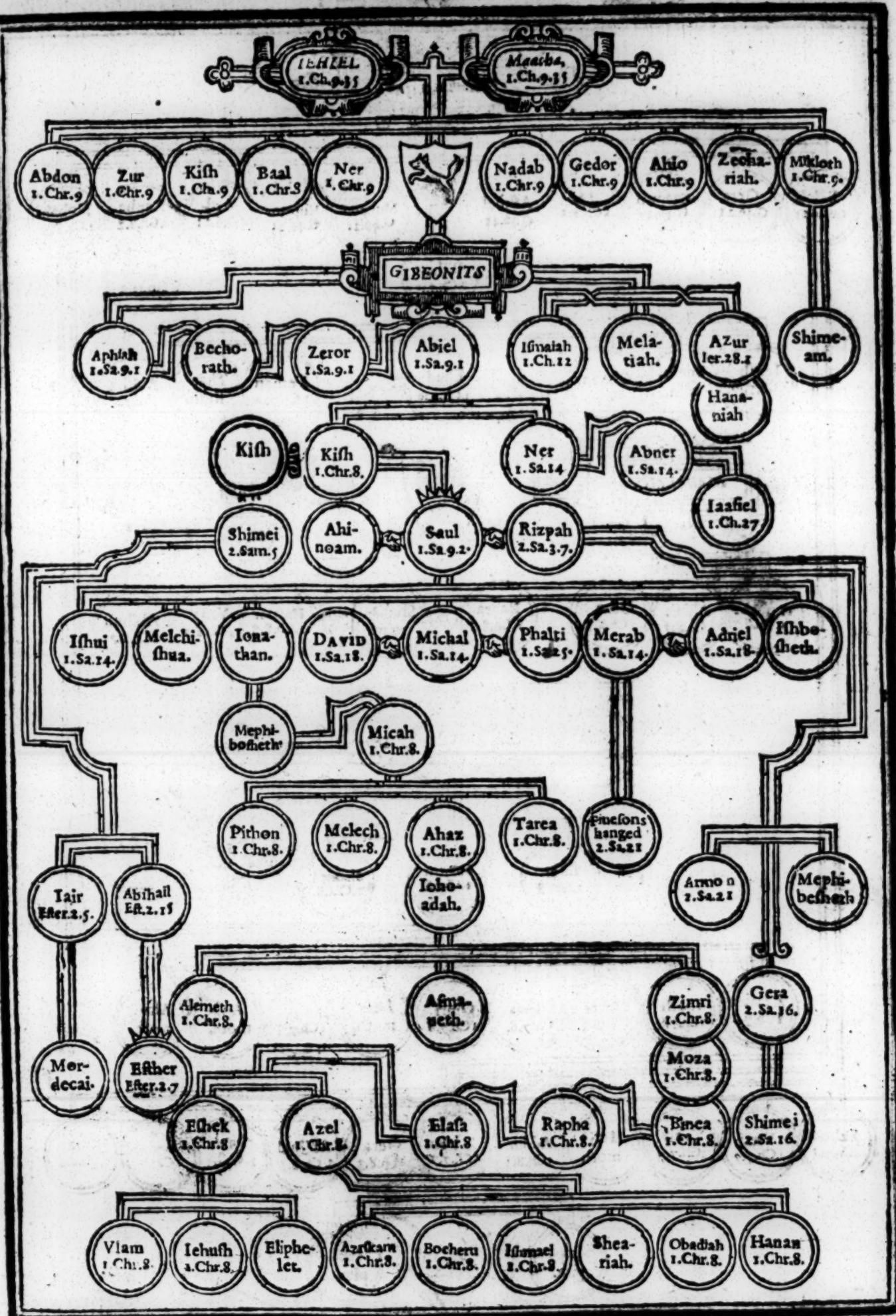


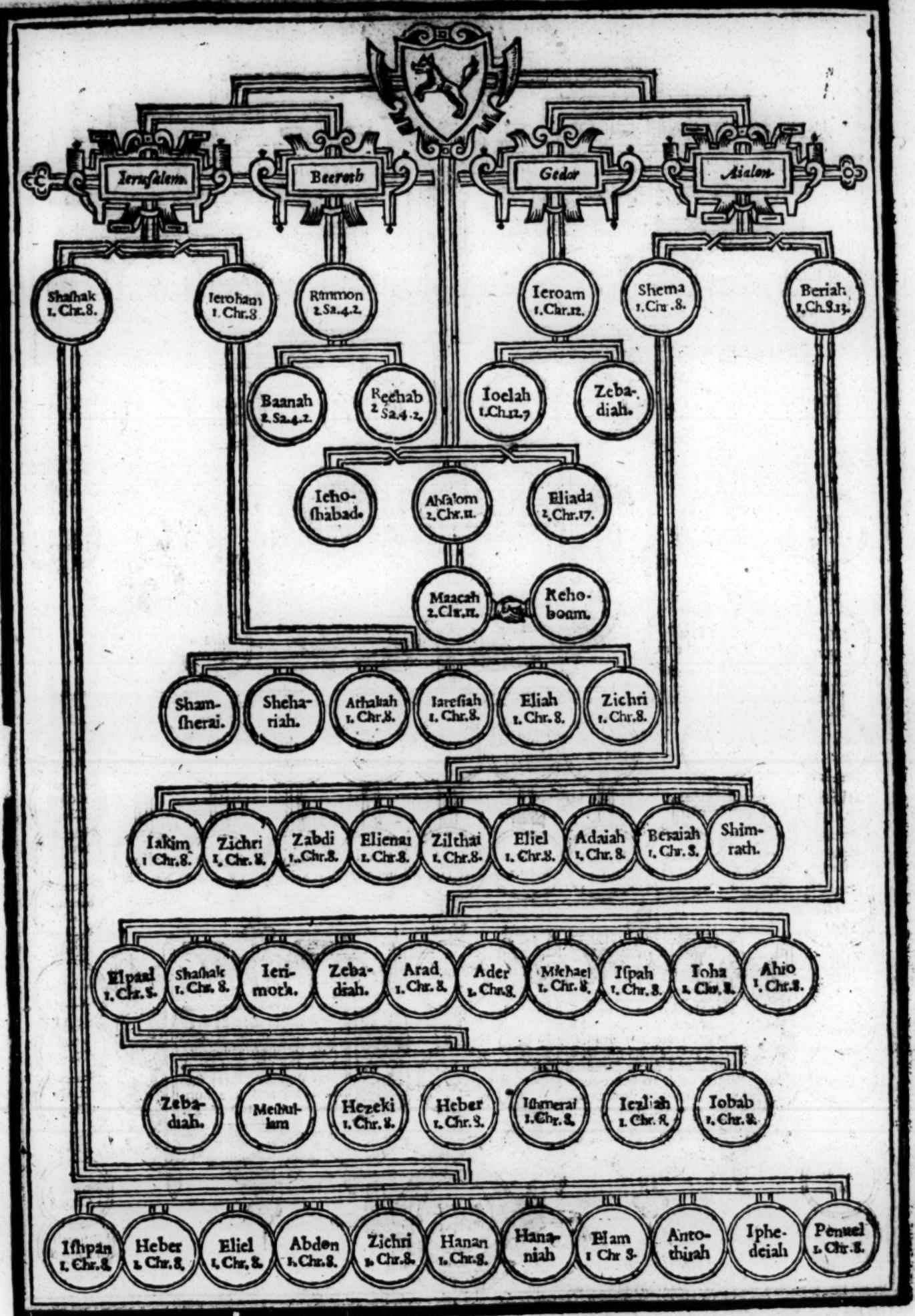


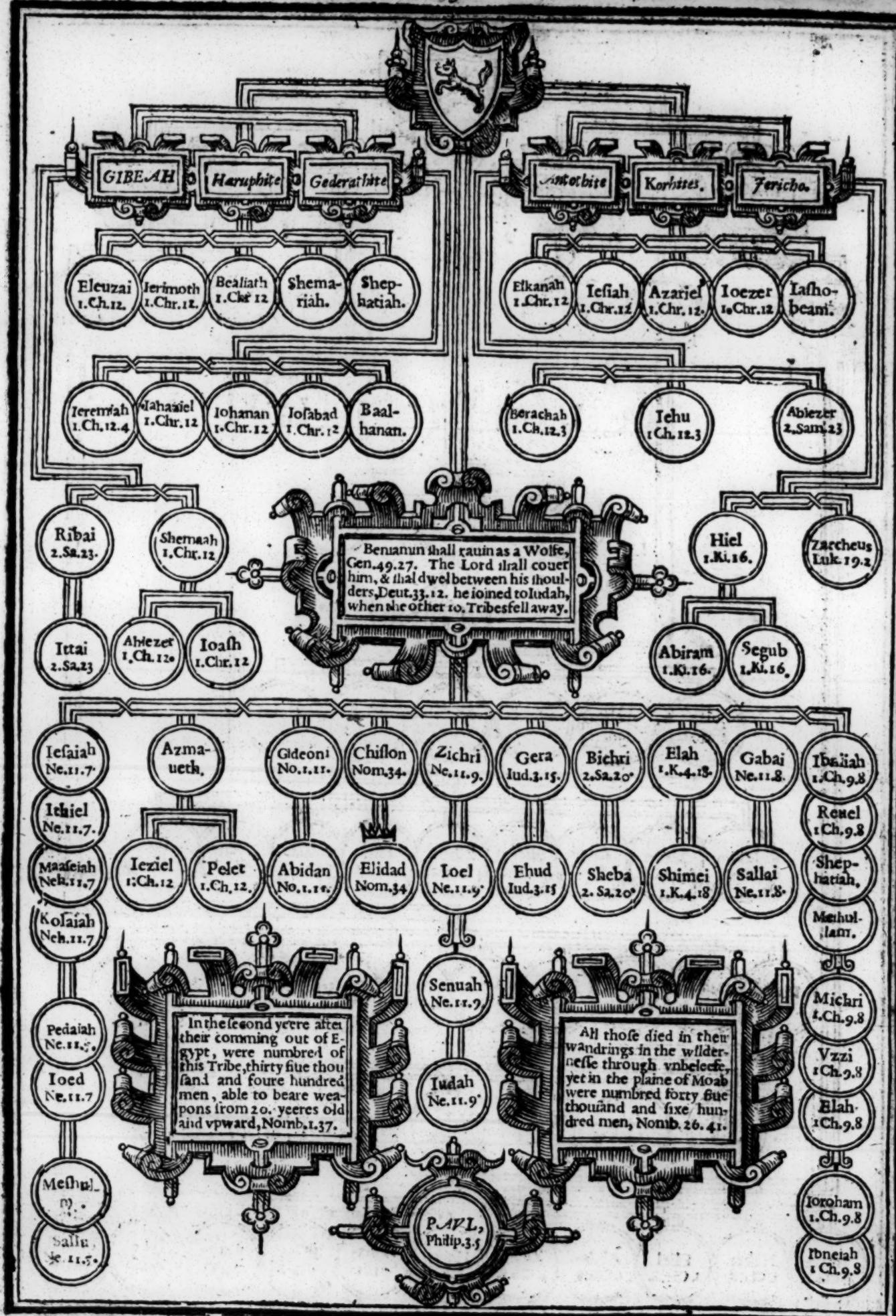


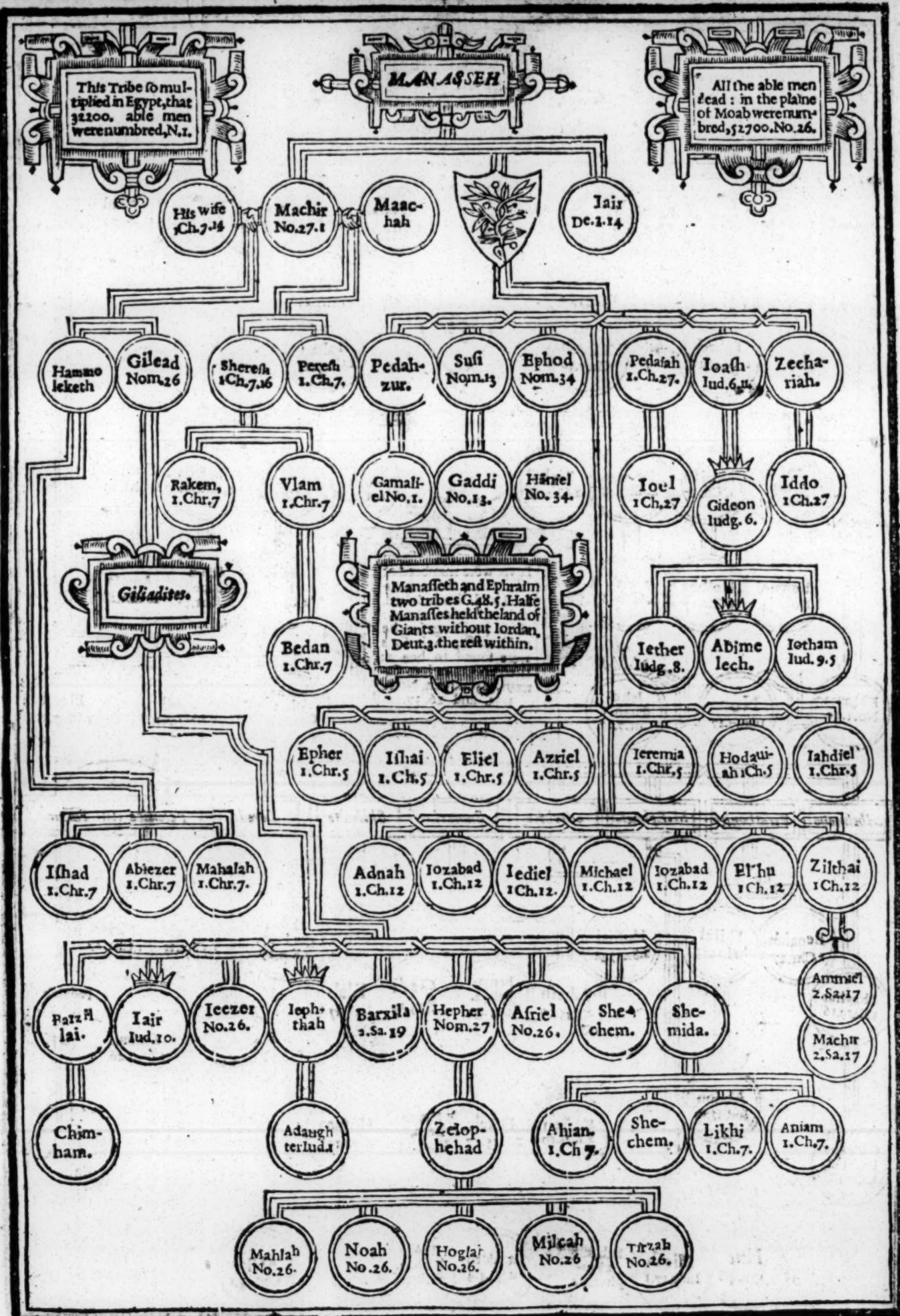












EPHRAIM

Genet. 41.52.

